The LUTHERAN

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MISSIONARY EDITOR

Margaret Miller in Liberian village

. 39, No. 40.

JULY 3, 1957

CENTS

Beautiful Inside

"Your church is so beautiful inside!"

That's the comment often made by people who enter our church for the first time. Th surprise may be due to the fact that the exterior gave them little indication of the qu beauty within. Outside, our church is quite ordinary. Inside, extensive redecoration a skilled use of color combine to give worshipers a sense of lovely, inviting warmth.

Walls of the nave are a restful blue-green, with a rich bright rose in the chancel. Pe are light gray and the carpet a soft green. Amber windows with orchid tracery admit glowing light.

"Your church is so beautiful inside!"

It carries the inference that one would not have guessed it from the outside. Such statement might be a challenge, not only that we should give more thought to the exter beauty of our churches, but even of our lives. Jesus did say, "Let your light so shi before men . . ."

If people got to know us better, they might feel that our lives were "beautiful inside That's not enough. Our outward acts, attitudes and relationships ought to be such that comes as no surprise that there is the beauty of His presence within.

—WALTER COWEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Behind Miss Margaret Miller are the thatched huts of Wozi. For the story of her work, see page 16.

THE CHURCH IN THE NEWS

East-West tensions may be LWF issue

Relations between churches in the free West and those behind the Iron Curtain may be a major issue at the Lutheran World Federation Assembly at Minneapolis Aug. 15-25, Dr. Carl E. Lund-Quist, LWF executive secretary, said. About sixty of the 275 official delegates to the international meeting will represent churches in Russia or her satellites.

Bishop Eivind Berggrav, former primate of the Lutheran Church in Norway, raised the East-West issue recently when he denounced relations with church leaders in Communist-dominated lands who are openly supported by the Red regimes. A further tension may arise since leaders of Lutheran churches in Russian-held Estonia, Latvia and Lithuania will attend the Assembly. The "churches-in-exile" composed of refugees from these Baltic states will also send delegates.

"It is questionable whether we could reach an agreement on the issue," Dr. Lund-Quist continued, "due to the conflicting opinions among the federation's member churches. Asian churches, such as India, would favor continuing visits to churches in China and other parts of the Communist world. Americans are divided on the issue."

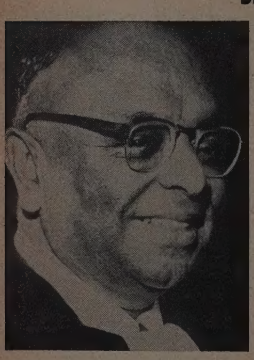
Sees "bond of unity"

Dr. Lund-Quist said developments in Hungary both before and after the October revolution "emphasize the value of continued contact with churches in isolation behind the Iron Curtain." Willingness of Hungary's Communist leaders to negotiate with the LWF "was due in no small part to the ties which we had maintained over the past decade."

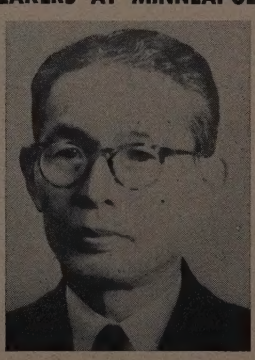
"We have a bond of unity" with churches in Red nations "that rises above political differences," the LWF executive said.

Beside the delegates, the 57 LWF member churches in 29 countries will send

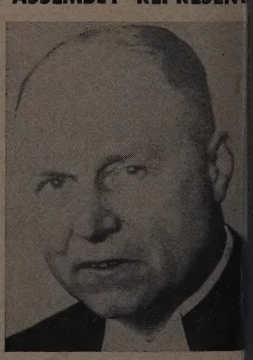
SPEAKERS AT MINNEAPOLIS ASSEMBLY REPRESENT



BISHOP RAJAH MANIKAM
India



DR. CHITOSE KISHI
Japan



BISHOP FR. KRUMMACHER
East Germany

400 "official visitors." Thousands of other visitors, many from Europe, Asia and Africa, are also expected.

Dr. Lund-Quist may go to Berlin this month to try to help East German churchmen get to Minneapolis. Permission has so far been withheld. About forty of the Iron Curtain delegates would come from Germany's East Zone. Their attendance is important because they represent a "strategic bloc" of 16 million Lutherans, LWF leaders said.

Robert Morris, chief counsel for the Senate Internal Security Subcommittee, remarked after a Washington hearing at which five refugee fundamentalist ministers had testified that he regarded the presence of delegates from Communist countries at Minneapolis as "an internal security problem."

U.S. relief gifts tallied

Americans have sent more than $6 billion in private gifts to needy persons abroad in the twelve years since the end of World War II, the U.S. Department of Commerce estimated. Religious groups contributed about $2.5 billion of this.

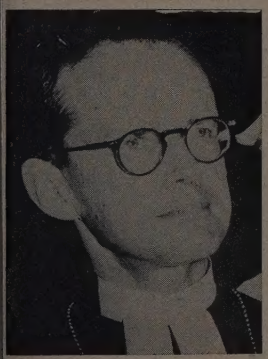
Peak flow of cash and gifts went overseas in 1946-48 when relief needs were most urgent, the department said. Since 1948 the amount has leveled off to about $500 millions yearly. Largest recipient of American generosity was Israel, which has gotten about $700 million in private remittances, the report said. Most of this came from Jewish organizations.

Evidence that American help to overseas needy was continuing was given by the May report of Lutheran World Relief. Bernard A. Confer, executive secretary, said that a record 21.8 million pounds of food and clothing valued at nearly $3 million had been sent to nine countries abroad during the month. In weight and dollar value, this marked the highest one-month total in the eleven-year history of the agency. Bulk of the supplies went to Yugoslavia, Mr. Confer said. Other recipients were Austria, West Germany, Hong Kong, India, Jordan, Syria, Korea, and Taiwan.

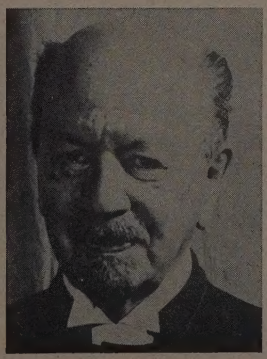
Says Missouri might merge

A Lutheran merger now well under way will in 1960 unite the American,

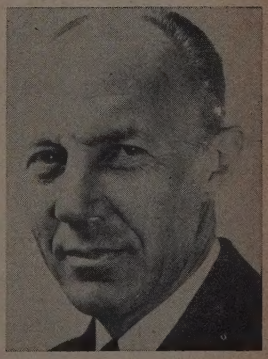
WORLDWIDE MEMBERSHIP OF THE LUTHERAN CHURCH



BISHOP BO GIERTZ
Sweden



BISHOP OTTO DIBELIUS
Germany



DR. O. FRED NOLDE
U.S.A.

Evangelical and United Evangelical Lutheran churches into a new two-million-member body to be called The American Lutheran Church. The union may include a fourth group—the Lutheran Free Church.

If the Lutheran Church—Missouri Synod is asked by this new group "to participate in merger negotiations, we shall be willing to do so," Dr. John W. Behnken, Missouri Synod president, told the church's English District on June 12.

Commenting on his disclosure, Dr. Behnken added, "We shall insist on doctrinal agreement before there can be unity. We are also going to urge that other member churches of the Synodical Conference be invited." The other member churches of the conference are the Wisconsin, Norwegian and Slovak synods. These groups have recently taken issue with the "unionism" of Missouri.

Dr. Behnken made no mention of another merger now under way, with the United, Augustana, American Evangelical and Suomi churches participating. United and Augustana Lutherans have long urged that merger invitations should include all Lutheran bodies in the hope of eventual formation of one church.

NCC membership urged

Southern Baptists and Missouri Lutherans ought to join the National Council of Churches, a Presbyterian educator told an ecumenical conference of southern churchmen in North Carolina. The two bodies are among the few major religious groups in the U.S. which do not hold NCC membership.

Dr. Ralph Waldo Lloyd, president of Marysville College in Tennessee, described the two bodies as "among the great churches of America. Coming into the NCC would be good for both of them."

"The days of divided Protestantism are numbered," he declared. "We are in the dawn of a new era of living and working together in a spirit of understanding and fellowship."

Augustana hears of clergy shortage

Greatest problem confronting the Augustana Lutheran Church is a "crying need for more pastors," Dr. Oscar A. Benson, president, told the 98th annual synod which met at Omaha June 17-23. The session was attended by 584 delegates representing 557,404 members in 35 states and Canada.

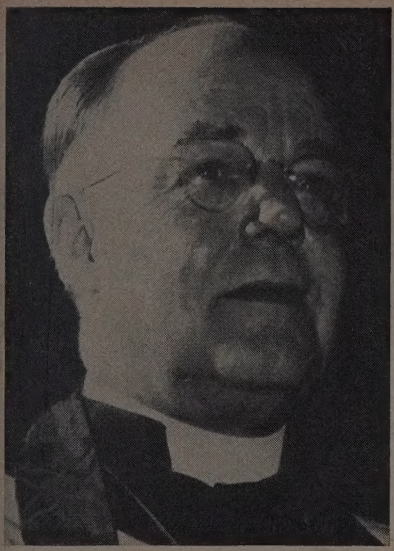
Nearly 100 of the 1,223 Augustana congregations are without regular pastors, Dr. Benson revealed. He appealed to homes and parishes to provide more clergy candidates and suggested that the church could use well-trained laymen for many executive positions traditionally held by pastors.

Responding to the president's plea, the convention acted to enlist more lay workers. Laymen may assist pastors in the distribution of the bread and wine in Holy Communion "when necessity demands," the synod decided in an action described as "a departure from long-established practices." To serve in this capacity, laymen must be elected deacons of congregations, the action stipulated. The Augustana Seminary faculty was directed to help the Commission on Liturgical Practice work out a formula by which such lay assistance "may be implemented throughout the church in a uniform and orderly manner."

In an allied action, the church voted to permit a layman to be elected director of the Immanuel Deaconess Institute in Omaha.

Women's work co-ordinated

The 65-year-old Women's Missionary Society of the Augustana Church should



AUGUSTANA HEAD
Dr. Benson

be designated an official auxiliary of the church, the synod decided. It had previously operated as an autonomous unit.

Change of name to "Augustana Lutheran Church Women" was also suggested to the 61,000-member organization. It was authorized to embrace all aspects of women's activity in the church. The move brought the Augustana unit in line with the present practice of the United Lutheran Church, whose Women's Missionary Society two years ago changed its name to "United Lutheran Church Women" and enlarged its activities.

"Prospects for eventual union" of Augustana with the United, American Evangelical and Suomi churches "are excellent," Dr. Benson reported to delegates. "We must give every encouragement to every Lutheran merger," he said. Augustana representatives on the Joint Commission for Lutheran Unity reported favorably on the progress to date.

LFC wants to rejoin merger

A second congregational referendum will be conducted by the 75,000-member Lutheran Free Church in an effort to renew merger negotiations with the American, Evangelical and United Evangelical churches. Decision to reopen the merger question was made 312-183 after lengthy debate by the LFC's annual conference at Minneapolis last month. Delegates then adopted by a 279-185 vote a plan for a congregational referendum to be conducted in October and November of this year. A previous referendum in 1955 had turned down the merger when it failed to get the needed three-fourths approval, receiving support from less than two-thirds of the LFC's 335 congregations.

Believing that small congregations had killed the earlier proposal, the conference decided that the new referendum should be weighted according to the number of members in each congregation. Biggest will have 10 votes, the smallest only one. In the previous poll, each congregation had only one vote. This time, a total of 1,150 votes will be allocated among the congregations, with 767 making up the two-thirds majority now required.

The three other churches involved in the merger proceeded with plans after the LFC withdrew, have set the completion date for May, 1960. The door has been left open for the LFC to rejoin the union at any stage.

Merits of union debated

The strong minority which opposed reopening of the merger question attacked sharply the proposals advanced for the new church body.

The LFC's "low church" and evangelistic emphasis would be lost in a big, centralized denomination, delegates claimed.

There was also objection to the decision already made by the merging churches to hold membership in the World Council of Churches. "There are Communists on the World Council Central Committee," one objector charged.

Dr. Bernhard M. Christensen, president of the LFC's Augsburg College and Seminary, defended the WCC. The world body is "trying to work with churches behind the Iron Curtain," he explained, but it has never "compromised itself" in regard to communism. He said the merged church body, because of its size and resources, would be able better to meet opportunities and needs in the nation and the world.

Re-elected to his tenth three-year term as president of the LFC was Dr. T. O. Burntvedt, who could not attend the conference because of a recent illness. Presiding at the sessions was Dr. John Stensvaag, dean of Augsburg Seminary and LFC vice president.

Suomi chooses ULC, Augustana

Two hours of debate at its 68th annual convention led the Finnish Evangelical Lutheran Church (Suomi Synod) on June 18 to cast its lot with the merger negotiations now being conducted by the Joint Commission on Lutheran Unity, representing the United, Augustana and American Evangelical Lutheran churches. Suomi at the same time withdrew from further participation in the Joint Union Committee. Suomi representatives had been working with both groups.

Participants in both mergers "hold to one Lutheran confession," Dr. Walter J. Kukkonen, former dean of Suomi Seminary, told delegates. He added that the constitution and policies being formulated by the JCLU would be more acceptable. Dr. Bernard Hillila of Brooklyn described basic issues in both mergers and urged continued negotiations with the ULC and Augustana.

When the issue was decided by a 218-99 count, Dr. Raymond Wargelin, Suomi president, pointed out that although only a majority vote was needed, the favoring margin was 69 per cent. This indicated a united church and the probability of favorable action when the merger itself is considered in the future, he said.

The Rev. Carl Tamminen of Cloquet, Minn., a spokesman for the minority group, urged a spirit of harmony in acceptance of the majority decision.

Seminary may move

The trend toward merger was evidenced earlier in the Suomi convention, held at Hancock on Michigan's northern peninsula. Delegates voted by a 3-1 margin to separate the church's institutions, Suomi Junior College and Suomi Theological Seminary. Both are located at Hancock. Further decisions authorized directors of the seminary to affiliate it with "some larger Lutheran institution" and provided that the move be "in the direction of the contemplated merger."

MERGER LINE-UP

Two merger moves involving eight Lutheran groups are currently under way.

The JOINT COMMISSION ON LUTHERAN UNITY (JCLU) consists of representatives of four churches:

- American Evangelical (AELC)
- Augustana Lutheran Church
- Finnish Evangelical (Suomi)
- United Lutheran Church in America (ULCA)

The JOINT UNION COMMITTEE (JUC) now represents three churches, may later include the Lutheran Free Church:

- American Lutheran (ALC)
- Evangelical Lutheran (ELC)
- United Evangelical (UELC)

Effect of the action would be to keep the college at Hancock, where it might become an accredited four-year institution. The seminary was invited by the ULC's Chicago Seminary to move to its campus at Maywood, Illinois.

Canadians reject bishops

Presbyterians and Anglicans in England and Scotland agreed early this year to study a plan for Episcopal elders and Presbyterian bishops. The plan would lead to intercommunion and possible union.

A proposal for a similar plan in Canada was jolted by the 83rd General Assembly of the Presbyterian Church of Canada at Vancouver last month. Proponents suggested the plan as a possible means of heading off union conversations between Canadian Anglicans and the United Church of Canada. It mustered only a dozen votes after sharp objections were raised. A commission was set up to study all matters of interchurch relations, however.

The 48 Canadian presbyteries were asked to study a proposal that would for the first time give women a voice in church affairs. The plan would permit women to be delegates to presbyteries, synods and to the General Assembly. The councils in each case would be made up of an equal number of ministers, elders and women. After the business session, the women would retire, leaving a properly constituted presbytery court which could ratify the council's minutes or use veto power if necessary.

"I believe we have found a path over the mountains," said the Rev. Louis H. Fowler, chairman of the Committee on the Place of Women in the Church. The assembly had last year decided against permitting ordination of women as ministers or as elders.

German youth not churchgoers

Only 19 per cent of the Lutheran young people between 17 and 28 in Western Germany consider themselves "regular" churchgoers, according to a poll reported in the German religious weekly *Die Kirche der Heimat*. Ten per cent never attend, 44 per cent go "occasionally," and 27 per cent only attend on special festivals.

Figures for both urban and rural groups were about the same, the poll said. Highest percentage of regular attendants was 30 per cent, in Baden-Wuerttemberg. Lowest was the 7 per cent in Lower Saxony and Schleswig-Holstein.

Among Roman Catholic youth, 81 per cent are regular attendants at church, the poll revealed.

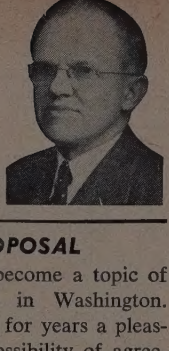
In England a Gallup Poll turned up the fact that only 14 per cent of those interviewed had been at church the previous Sunday. Twenty-eight per cent said they went to church at least once a month. Fifteen per cent attend only on special occasions. Fifty-seven per cent admitted they "hardly ever" or never attend church, but 7 per cent of these listen to radio or television services.

And so forth

A $50,000 grant from the Irwin Young Foundation of Chicago will help the Lutheran Brethren Church build a 100-bed hospital at its mission in the French Cameroons, Africa. The foundation will also help support the mission's educational program.

Transfer of missionary districts in Guatemala, Honduras and El Salvador from English missionary societies to support by the Protestant Episcopal Church in the U.S.A. was arranged last month. The Central American work is "more logically" the responsibility of the American church, Anglican officials said.

WASHINGTON



By ROBERT VAN DEUSEN

A-BAN PROPOSAL

DISARMAMENT has become a topic of sidewalk conversation in Washington. After being considered for years a pleasant pipe dream, the possibility of agreement on a "first stage" of disarmament has moved to the center of foreign policy.

The immediate cause of the latest spurt of interest was Russia's proposal for a two- or three-year ban on the testing of nuclear weapons, with inspectors in Russia, the U.S., and Britain to check on compliance with the agreement. The Soviet "trial balloon" was a clever move, capitalizing on the world-wide concern over the danger of radioactive fallout. Popular opinion in the U.S. and in other parts of the world responded favorably.

At the governmental level, reaction was mixed. The fact that Russia was willing to have international inspectors on her territory was a major shift. John Foster Dulles and President Eisenhower viewed the proposal with favor. Military leaders, however, feared that a ban on testing would slow down the U.S. nuclear program.

British and French uncertain

The strongest misgivings came from the British and French. The U.S. position, stated earlier this year at the London Disarmament Conference, was that any ban on nuclear tests must be coupled with an agreement to stop the production of fissionable material for military purposes. Otherwise, as the London *Times* put it, the moratorium on testing might be used to "prepare for bigger and better bangs" after it was over.

There was resentment among the British and French delegates to the conference over how this new development had come about. They charged that Harold Stassen, in private talks with Soviet delegate Valerian Zorin, had discussed the content of new American proposals before they had been cleared with the western powers.

The U.S. and Russia have both completed long series of A-tests. Great Britain has just begun her testing program, and France does not have any weapons at the testing stage. In return for giving up their projected tests, they may insist that production of fissionable material be halted. Russia has not agreed to this.

STASSEN'S PROBLEM is to heal the breach with the British and French, and at the same time keep the door open toward the Russian proposal, in the hope of working out a compromise between the two positions. The Soviet plan has not been received in writing. When it is, intensive negotiations will take place.

The real impulse for seeking a working agreement with Russia came from President Eisenhower. Over formidable opposition, he persuaded the National Security Council to give Stassen the green light to try for an acceptable compromise. The White House has been in close touch with Congressional leaders of both parties, in the hope of getting Senate approval for whatever treaty may emerge from the London Disarmament Conference.

Whether such Senate approval is given will depend in part on public sentiment. If there is any major "breakthrough" in the effort to stop the atomic arms race, expression of opinion by Christian citizens may be the deciding factor.

Canadian Affairs

ELECTION UPSET

AFTER TWENTY-TWO YEARS it has happened. The Liberal Party which has been in power since 1935 and had a fat majority in the House of Commons since the last election in 1953, was voted out of office. Louis St. Laurent, a Roman Catholic French-Canadian from Quebec, steps down as prime minister in favor of John Diefenbaker, a Baptist from western Canada.

Of the 265 seats in the House of Commons, the Progressive Conservatives took 110, a gain of 59. They were followed closely by the Liberals who, despite the loss of 66 seats, still have 104. The CCF Party picked up two additional seats for a total of 25, while the Social Credit group added four, to make 19. There are six seats held by independents, and one seat is vacant.

Nine cabinet members lost their places. Most prominent of these were C. D. Howe, minister of trade and commerce (noted for pushing through the Trans-Canada Pipeline deal) and Walter Harris, minister of finance (noted for maintaining high taxes in spite of surpluses). Harris was defeated by Eric Winkler, a Lutheran from Hanover, Ontario.

THE LIBERAL DEFEAT is generally attributed to the "it's time for a change" philosophy. Many people, though not dissatisfied with the government, felt that at least it should not have the overwhelming majority that permitted it to steamroller any legislation it desired. Most of them did not expect, however, the extreme swing in the voting that took place.

The Canadian Institute of Public Opinion estimated that voting would go as follows: Liberals, 48 per cent; Progressive Conservatives, 34 per cent; CCF, 10 per cent; all others, 8 per cent.

By way of contrast, this is the way the voting went: Liberals, 40.7 per cent; Progressive Conservative, 38.5 per cent; CCF, 10.9 per cent; others, 9.9 per cent.

The public opinion polls, the press, and the majority of the Canadian people were fooled by the result—in much the same way as they were fooled by the defeat of Thomas E. Dewey in the U.S. presidential race in 1948. Indeed, the lead editorial in *Macleans,* "Canada's National Magazine," which was written before election day, but appeared in print after the result was known had this to say (and wishes it could now unsay):

"No one got excited about this election. Perhaps it created a third as much comment as the latest television performance of Elvis Presley; certainly no more." That was wrong enough, but then it went on:

"For better or for worse, we Canadians have once more elected one of the most powerful governments ever created by the free will of a free electorate. We have given that government an almost unexampled vote of confidence, considering the length of its term in office."

TWO MAJOR PROBLEMS face the Progressive Conservatives as they take over the government. First, who will take over the cabinet posts? John Diefenbaker, of course, will be prime minister. But who will be minister of finance? Who will succeed Lester Pearson in the external affairs post?

The other problem is: How long can the new government last? Only six seats separate the two leading parties, and the two minor parties hold the balance of power. Prospects are that when Parliament meets this fall there will be a lot of cautious sparring—and another election in a year's time. —NORMAN BERNER

"I WENT TO RED CHINA"

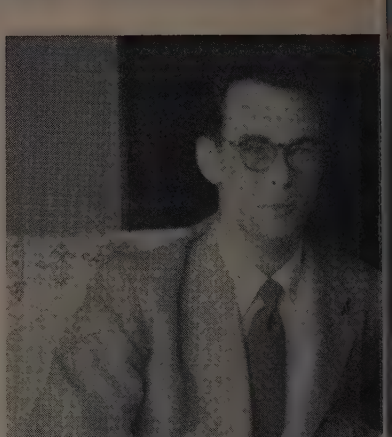
By SHIRO AOYAMA

LEAVING HANEDA (Tokyo International Airport) on April 23, I entered Red China by way of Hong Kong. During a month's time I visited Canton, Hankow, Peking, Shenyang, Tientsin, Nanking, Shanghai, and Hangchow, returning to Japan on May 23.

I went as one of fifteen delegates from the Protestant churches in Japan in answer to the invitation of the Church in China. I represented the Lutheran Church, while other bodies sending representatives were the *Kyodan,* the Anglican Church, the Baptist Church, the Free Methodist Church, the Holiness Church, the Presbyterian Church, the YMCA, the YWCA, and the WCTU.

The purpose of our visit was not political. As Christians we were seeking to ascertain the actual condition of the church in China and the nature of its activity. We hoped to discover some way in which the Christians of Japan and China, as one in Christ, can work for the kingdom of God. We sought to observe present conditions as well as to learn what course the church in China will likely follow in the future.

UPON ENTERING CHINA we found both in social structure and in way of thought and life a complete change from our own world. This was the result of no gradual, peaceful revolution, but of a sudden, bloody change which has restored peace and order. Since only eight years have passed, one is keenly aware of the severity of that revolution. Even though there are many factors which we are unable to understand, we were surprised at the extent of the effort expended in the realization of the new goal.



PAUL MACKENSEN
They talked

After much discussion with leaders of the church, especially the leaders of the Three-Self-Movement in Shanghai,* we were able to understand to a considerable extent the condition of the Christian Church in China today. One leader reported as follows: "We were very anxious at the time of the revolution with regard

REV. MR. AOYAMA is pastor of the Lutheran Theological Seminary church, the Asagaya congregation, in Tokyo. His report was translated by Seminary Professor B. Paul Huddle.

** The "Three-Self" Church was the name adopted by Chinese Protestants in 1950, meaning "Self - established, self - supported, self - propagated."*

Lutherans on the Chinese mainland figure their church can survive under Red rule. Membership dropped 40 per cent, church property was seized

AND SHIRO AOYAMA
All evening

to religious liberty. We wondered if there would be persecution. Since communism is materialistic and atheistic we wondered if any co-operation with communism would be possible. Even though we then had peace, what of the future? Now we know that such anxiety was unnecessary.

"The Church of China and the Christians of China are fundamentally opposed to communism, and there is no union between them. However, both individual Christians and the church as a whole are loyal to the policies of the government. This is true because in the present Chinese society there no longer exist such social evils as gambling, bribes, prostitution. Rather, the whole moral level has been so raised that the church need not take a hand in such matters.

"Further, religious liberty is guaranteed us... Foreigners think that this religious liberty has been purchased through compromise on the part of Christians. This is not true. The government merely said, 'Worship without hindrance, only don't co-operate with the counter-revolutionaries.' We have no freedom for counter-revolution, but within this limitation the government upholds us, makes church property tax-free, and grants aid in cases of need.

"Why is an atheistic government so considerate of religion? One answer is that we are Chinese, and as Chinese the government desires that we shall prosper in peace. Since almost all Chinese have a religion the Communist government cannot disregard religion. I believe that as long as the church is led by God this condition will continue."

ALL SCHOOLS, social agencies, hospitals, and so forth, formerly conducted by the church have been turned over to the government, and such works have been nationalized. The government is putting much effort into this kind of work. The government pays rent to the church for its property now used in these agencies and in this way aids the finances of the church.

Thus the church is now restricted to worship and evangelism alone. It seems that the government places no restriction on faith or evangelism and gives no directions pertaining thereto, simply because government leaders have no concern about such matters and have raised no questions about them.

The Church of China continues to have freedom of religious activity because of the tolerant religious policy. The num-

ber of people attending worship at first decreased even as much as 50 per cent and the number of members was greatly reduced. The situation has gradually improved so that at present there are 800,000 members. It seems to me that daily Christian life in China is surrounded with much perplexity, being in the Marxist-Communist society as it is, but even therein many Christians are continuing to live Christian lives with firm faith.

The question of missionaries is one of the matters of great importance in the Church of China. One leader said, "Our church in China was a missionary church rather than a church of the Chinese people. We were dominated by the overseas mission boards. But after the liberation, in the absence of this foreign relation we have become a real Chinese church."

FOLLOWING THE POLICY of the government in severing all relations with the foreign countries and seeking to follow a new way, the church also cut itself off from the foreign mission agencies. However, the seed of the gospel was sown through the course of many years by the work of missionaries. Today only through the income from the numerous physical properties provided in the past by the foreign mission boards is the free evangelism possible.

It seems very strange to me that many are so bold as to raise their voices in criticism of the missionaries. Of course they are not opposed to foreign missions as such, for they said, "We would like to welcome missionaries on a personal basis as friends, and would ourselves like to undertake foreign mission work on a co-operative basis, but that co-operation would have to be established on a new basis from the start."

The church in China said that it did not desire to maintain itself in separateness but wanted soon to have a part in world Christianity.

I CALLED ON Pastor Chen, a vice president of the United Lutheran Church of China, at that church's headquarters in Hangchow. In Peking I met Professor Sha who is a member of the executive committee of the Lutheran Church of China as well as professor in the Enking Union Seminary in Peking. I met the president of the Lutheran Church of China, Pastor Yun, in Shanghai. He is pastor of the church in Changsha.

Dr. Kiang, a member of the executive committee of the Lutheran Church, is general secretary of the Chinese United Christian Publishers in Shanghai, so I was able to meet him there. Also in Shanghai I met Pastor Ai, another vice president of the Lutheran Church and pastor of a congregation in that city.

Before the revolution there were 90,000 members in the Lutheran Church of China, while there are now only 53,000. There are about 300 churches, plus 400 or 500 preaching places, with something more than 200 church workers (pastors, evangelists, and women evangelists), of whom some 60 are ordained. Obviously the number of pastors is far from adequate.

IN THIS CONNECTION I was earnestly requested to ask the seminary in Hong Kong to send as many seminary graduates to serve in China as possible, assurance being given that should they subsequently desire to return to Hong Kong it would be possible to do so. There are five union seminaries in China with about 500 students, located in Peking, Nanking, Shanghai, Chungking, and Canton. At present there are only five Lutheran students.

The Lutheran Church in China is divided into sixteen district synods according to the various foreign mission agen-

PAUL MACKENSEN IN MID-MAY
Healthy and cheerful

cies which started work in these several areas, each having maintained its separate identity. The annual convention was scheduled to be held June 4-9 in Hankow.

AT SHANGHAI I met Paul Mackensen who had been released on March 7 after a five-year imprisonment and had decided to remain in China rather than return to America. Learning that he was staying in the Park Hotel, I called May 14 and made arrangements to see him.

I then went alone to visit him in Room 9 on the twelfth floor of the Park Hotel. He asked about Missionaries Donald Wilson and Harold Deal in Japan and Pastor Rodger Singer in Hong Kong. Then we had an intimate discussion for the rest of the evening.

He showed me a plaque which he said he wanted to send to his father as a present on his fiftieth ordination anniversary. Words of felicitation were written on the plaque. He also showed me a small American radio to which he said he enjoyed listening each night from 9 until 11, when there is a symphony broadcast.

I ASKED Mr. Mackensen why he did not return to America and he said that he has great interest in the new China and wants to learn what progress it is making. He said, "I should like to return to see my parents and bring them great joy in their old age, but I want to go to America only for a visit."

I was relieved to see that he appeared healthy and cheerful. He is receiving help from the Chinese Red Cross now and the Red Cross is seeking some employment for him. When work is found he expects to secure an apartment.

The following day in the afternoon he came to see me at my hotel and we took some pictures and again talked for a while. Then with a "God bless you!" we shook hands and parted. He looked a bit sad when we parted. The British Consulate at Shanghai is taking care of him at this time. I was happy to find that he has complete liberty, at least in Shanghai.

I AM GRATEFUL for the opportunity which was mine to make this trip by which I have learned many things. It seems to me that the Chinese Church is at present at least making some progress but that it faces many difficulties in the future. It is my earnest hope that the mother churches will continue to remember the church in China at this time and to sustain it in the only effective way yet open—through constant prayer.

THE MISSIONARY AND THE MIMEOGRAPH

There aren't any printing presses to produce books and newspapers in primitive African villages where Margaret Miller works. But people are avid for something to read

"EVERYONE CALLS HER Margaret Jim." That was what I was told when I was to meet Miss Margaret Miller, missionary to Liberia.

"I have a missionary heritage . . ." Margaret Jim began the conversation and never ran out of words for the two hours that we talked. "My parents were both missionaries in Liberia. Mother still serves there. I spent most of my childhood till I was eight in Liberia. Then my father was ill and we started back to the United States. He died on the way and was buried at sea.

"After a few months in the United States—I was nine, my sister six—mother began to talk about going back to Liberia. The three of us came to an agreement. We went to Lankenau School in Philadelphia—she returned to Liberia."

By LUCILLE E. HEIN

From Lankenau, Miss Miller went to Wilson College, graduating in 1949. "Then I had a lucky break. Miss Norma Bloomquist, missionary in Liberia, had been lent to the Liberian government for literacy work. She needed a helper and asked for me. I served 27 months."

It was then that Miss Miller was named Margaret Jim. A Liberian who had known her father, Missionary James Miller, called her Margaret Jim as a fitting son of her father.

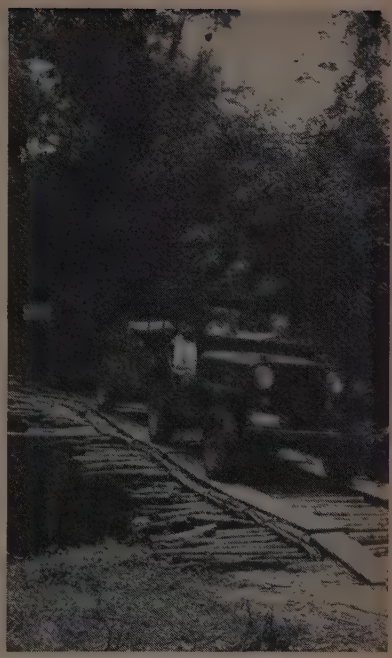
"When my government contract ended I returned to America and went to the Kennedy School of Missions in Hartford, Connecticut, so I could prepare myself for further literacy work in Liberia."

LIBERIA, on the west coast of Africa, one of the two Negro republics of the world, became a nation in 1847, with its capital at Monrovia. The population is over one and a half million, the area about 41,000 square miles. English is the language of the coastal people, who were originally freed slaves from America, and it is the official language of the country. Twenty-eight languages are spoken by tribes in the bush country back from the coast.

Languages of the tribal peoples have to be put in writing before the people can learn to read. One of the projects of the Lutheran church, which began work in Liberia in 1860, is the literacy program. Two languages, Kpelle and Loma, have been put in written form by missionary linguists. This literacy program is where Margaret Jim has found her niche.

"IN LIBERIA," Miss Miller explains, "when a missionary first comes to the field he studies language for a year, or as long as it takes him to become fairly facile. We learn either Kpell or Loma.

"Since I was assigned to Loma territory, I studied Loma at Wozi, a small



JEEP CROSSES BRIDGE
Margaret Miller at the wheel

town 180 miles inland, accessible only by jeep track or jungle trails. We call it the 'University of Wozi' and we really work. Six hours a day with an 'informant' who is a Loma man, two hours with textbooks written by Dr. Wesley Sadler, plus homework. One to four people are usually studying Loma at a time."

Dr. and Mrs. Sadler are pioneers in linguistics in Liberia. Miss Miller speaks of the great debt the missionaries and the Loma people owe to their teaching methods. "Dr. Sadler's method of teaching Loma is based on the Laubach method of each-one-teach-one, and the Loma literacy program is the result of Dr. Sadler's intense effort.

"Studying Loma opened a new world of Loma people and life to me. At first I

made a million mistakes. As I became more proficient, I saw my mistakes and was horrified at some of them—all received with straight faces by the gracious Loma people.

"We are so strange to the African people and we make so many mistakes. It is only by studying their language and living with them that we learn about their culture, ideas, and customs. The more we learn, the more we are accepted."

"Our 'university' at Wozi was established by the Sadlers. The town has 101 dwellings in a bare jungle clearing. There are a few substantial buildings built by missionaries and Loma helpers. The rest of the houses are cone-shaped huts, mud and stick walls, peaked thatched roofs. I live in one of these houses.

"The coat of arms of the 'University of Wozi' shows a pick and shovel. For two reasons—because the few buildings were built by hard manual labor and because only hard labor gives you command of a new language. When you receive your degree in Loma studies, you are presented with a pick to hang on a chain about your neck. After a year, if you have improved your skill in the language, you turn in the pick and are given a pick and shovel—a sort of Master's degree."

"It's a creative job," she said. "My work isn't cut out for me. I have to define the needs and then answer the needs. We create a demand for reading. We teach people to read. Then we produce things for them to read. It is a continuous circle of demand and supply."

"All our missionaries work in the total mission program, of course," said Miss Miller, who is always reminding the listener that no job is done by one, that there is no "I," only "we" in the mission field. "But I, and all the others have special responsibilities. My most important responsibility is the literacy program.

"I work with Loma language people who check every word we translate. We produce a lot of material—at least one new piece is given out each month. We have done over 60 pieces of material in Loma language since 1951. All this is set up, mimeographed, distributed, with the help of our Loma workers. We prepare readers, fables of the Loma people, health pamphlets, religious writings, anything useful.

"We estimate that about 25 per cent of the Loma people have become literate as a result of the missionary program. In Wozi, we judge the extent of literacy by the number of booklets sold—at present, about 1,200 each month.

"The mission literacy staff and our Loma helpers also produce the *Loma Weekly Paper*, a four-page mimeographed paper, costing a penny a month. We encourage people in the villages who can read and write to send in news items and ideas for editorials.

"We try to keep editorial policies flexible and use any news pertinent to Loma people . . . church news, world news, warnings about an influx of counterfeit money, talks on need for better roads and bridges, personality sketches of interesting Loma people, health information."

Miss Miller showed me copies of the *Loma Weekly Paper*. The Loma language is written in the Roman alphabet with a few additional letters to indicate sounds peculiar to Loma, plus some accent marks. "We encourage our literacy teachers to write up their local events for the paper. This, in turn, lures the village people into wanting to read the paper or leads them to attend a literacy class so they can learn to read.

"The newspaper also keeps Loma people who go away to work in touch with

LITERACY TEACHER
Ten to 20 Liberians in each class

ome village and church. They are away or two or three years on contract jobs. they have learned to read before they ave Loma territory, they welcome the aper."

The second part of Margaret Jim's job the supervision of literacy teachers—xteen to eighteen men—who have arned to read and write. They are paid small salary. They also distribute and ll the booklets produced in the Loma nguage.

"Imagine the thrill when you first learn recognize words in your own lan-uage," Miss Miller said. She could arcely sit still as she spoke of it . . . r she is as thrilled as any Loma man or oman by the new world which opens hen one learns to read.

The literacy teachers meet with Mar-ret Jim once a month at Wozi. The local teachers are expected to teach about eight hours a day, with classes of ten to twenty. Many classes are in the evening because of the village work routine.

"This is all adult education. Children are not in these classes. They learn their language in the mission schools.

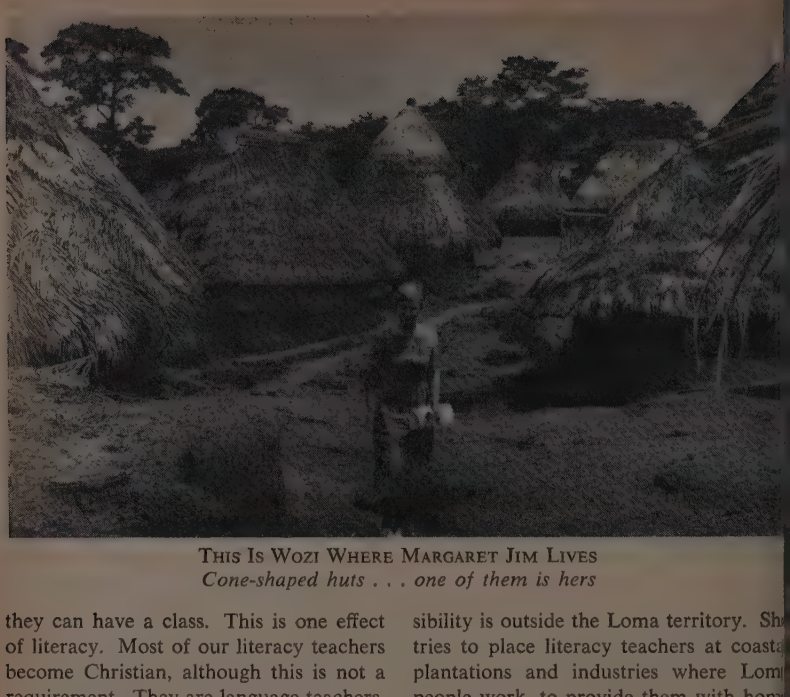
"In Wozi," Miss Miller continued, "and in all the jungle towns, it is a man's world. Men do the talking and form the majority in our literacy classes. But the women talk — when the men aren't around. I always try to have a separate women's meeting so we can talk and study together."

"OUR MISSION has a literacy jeep and trailer to reach remote villages over jungle trails and precarious vine and plank bridges. There are places where everyone must travel on foot trails. This part of Liberia is dense jungle, except for the village clearings and the planting areas.

"In the jeep my companion—a Loma man who is a supervisory teacher—and I visit about two villages a week to check the literacy program. Usually we stay overnight in one of the villages. This is valuable because we can judge the local teaching first-hand, see the response of the people to the teaching, and learn what needs are not being met. I love 'sleeping over' in the villages. This is how a missionary can really get acquainted with the people.

"We try many methods to encourage people to improve their reading. One they enjoy is a 'Times News Quiz.' Questions are written on slips of paper and picked from a bowl. Each reads his question and tries to answer it. All questions are related to our *Loma Weekly Paper*.

"If there are any Christians in the village we are visiting, we take a piece of Christian literature to discuss at an evening meeting. Sometimes people ask if



THIS IS WOZI WHERE MARGARET JIM LIVES
Cone-shaped huts . . . one of them is hers

they can have a class. This is one effect of literacy. Most of our literacy teachers become Christian, although this is not a requirement. They are language teachers, not gospel teachers. Some have become evangelists or catechists. However, the main requirements for a literacy teacher are that he be intelligent, of good character, and able to read.

"THE AIM of the program, as the missionary sees it, is 100 per cent literacy. Then each will be able to read Christ's words. Each will see that Christ's concern is for *him*. Not everyone wants to learn to read," Miss Miller said regretfully. "The church must find means to spur interest in the written word. Art work is needed in our publications, color on covers, good format. Loma readers, and all other readers, are lured by a well-designed piece of material."

Another part of Miss Miller's responsibility is outside the Loma territory. Sh tries to place literacy teachers at coast plantations and industries where Lom people work, to provide them with hom contact and to enable them to continu their literacy studies. "I make a quarterl visit to the Firestone Rubber plantatio where we have one man teaching. W could use a half dozen there.

"FOR US at the mission at Wozi literac is an immediate job. Literacy is a roa to Christianity. We are grateful that ou people in the United States support th wonderful program of the church.

"A literacy project is something tha carries on the work of Jesus. His was helping ministry, not just a preachin ministry. When we teach people how t read, whether they are Christians or no we are doing God's work. Literacy is th magic key to faith and to the civilize world."

FIVE MAKE A FAMILY:

Show of Affection

"WELL, REALLY!" Karen's voice from the doorway was scornful. I jumped like a guilty teen-ager and Dan released me slowly, keeping an arm around my shoulders.

"Haven't you ever seen me kiss your mother?" he asked in a tone that was intended to be pleasant, but which to anyone who knew him as well as Karen and I betrayed unmistakable annoyance.

Her reply was a superior smile. She turned and walked quietly upstairs. I pulled away from Dan, taking the dishtowel he still held and hanging it on the rack to dry.

"LITTLE SNIP!" he snorted. "Who does she think she is?"

"I suppose it is embarrassing at her age to—"

"To find out her parents are in love? Well, she'd better get over being embarrassed. I'll kiss my wife when I feel like it!"

"Especially when you've done such a good job drying dishes?" I tried to keep it light. "After this we'll draw the curtains and lock the doors, I guess."

"Nothing of the sort! We can't make our life over just to please her."

"I suppose not, but—"

"But nothing!" He kissed me again, this time in anger and defiance. I patted his cheek and he went down to the basement workshop with a rueful glance over his shoulder.

In a few minutes I heard the whir of the power saw. He was probably cutting garden stakes as though he were cutting up the children. I smiled as I put away the dishpan. If he were as sure of himself as he sounded, he wouldn't be so angry. This was one more milestone in being parents of a teen-ager. A few years ago, Karen would have flung herself between us, demanding her share of whatever affection was being distributed. Things were different now.

The incident amused me so much in retrospect that when Claire Mawson dropped in for midmorning coffee a few days later I couldn't resist telling her about it. To my surprise she did not laugh very much.

"You know, he's right. You can't make over your life to suit your children."

"Naturally. But we can avoid irritating them."

She shook her head. "In the next stage they will think you are old fogies with no understanding of romance."

"Oh, now, Claire!" I protested.

"It's true. I wish someone—. But never mind that. Just look at the people my age. See how many of them act like rather unfriendly strangers who just happen to be keeping house and raising a family together. Forget Charlie and me and pick almost any three couples our age. Can you imagine their really being in love? Or even just loving each other as Christians should?"

MY MIND FLEW quickly over the middle-aged people of my acquaintance. I thought first of our friends in the church. There, if anywhere, love should be visible. But all I seemed to come up with

were the impersonal courtesy of the McIvors and the thinly veiled hostility of the Buchs' jibes. Even Pastor and Mrs. Ittel seemed more like the reigning monarchs of a small realm of co-workers in a great cause than a man and woman with an important personal relationship.

"The Schmidts!" I exclaimed triumphantly. "You can just tell they love each other from the way they smile and the way he says, 'Now, Mama,' as though even saying things he doesn't agree with is rather, rather, well, 'cute' seems a silly word to apply to her, but it's the only one I can think of."

"And it's probably the right one. To him she's still the girl he married and it is perfectly all right for her to say cute things that make him feel very masculine and patronizing. It's part of her charm —and she does have charm for him."

THEY SAY women can never conduct an impersonal conversation. And maybe it's partly true. I couldn't seem to help bringing the subject back to Dan and me. "But I certainly don't have that sort of charm for Dan. When I say something stupid, he's more likely to get angry than be pleased."

"Of course. No two people want the same things in the persons they marry—fortunately. Your good sense is part of your charm for Dan. But whatever it is, don't hide it under a bushel just to please your children, because you can't please them anyhow."

"Claire Mawson, let me see your tongue. I think you must be off your feed this morning. With wonderful children like yours, I can't imagine your saying you can't please them. Chuck and Marilyn just adore you and Charlie. Oh, they don't always like to do the things you think they should, but they love you just the same."

"They love us, but they also judge us by their own standards and we don't always measure up. Oh, Chuck is past that stage. And Marilyn is getting past it. I'm not really crying about it. The point I'm trying to make is that their standards change and if you try to conform to what they expect all the time, you'll only wear yourselves out, without getting anywhere. And being able to show your affection for each other is more important to you and Dan than what the children happen to think at any particular age."

HER POINT was well taken, I had to admit, but I was getting tired of the subject. I'd only brought it up because it seemed amusing. I wasn't really seeking advice. People more often seek mine, I thought. Then remembering my grandmother's saying about pride going before a fall, I hastily knocked the underside of the wooden table. "More coffee?" I asked brightly.

"Love it." She was evidently as glad of a change as I. "Might as well drink as much of the Melton's coffee as I can before you start teaching in vacation school."

"Let me see," I mused. "Didn't you say you were going to show your affection for the teachers by bringing us coffee at play period?"

"That would be one way, wouldn't it? But I'll do better than that. I'll substitute a day for anyone who gets snowed under."

IT IS HUMAN to demand justice; it is Christian to give it. It is human to keep what one has; it is Christian to share it.—By E. W. CROSS in *Treasury of the Christian Faith*, edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

In Christ We Are All One

We try to limit "our" church to people of our own race and social class. But Christ wishes to set us free from our enslavement to narrow limits of fellowship

By JOHN SCHMIDT

Read Ephesians 3:1-6

IT IS RATHER surprising to realize that the entire first half of this epistle to the Ephesians consists of a prayer. It begins with the third verse of chapter 1 and continues to the end of the third chapter. This explains the rather formal language and liturgical style that distinguish this letter from Paul's other writings.

There is, however, an unusual feature of this prayer. This is that Paul's agile mind is frequently diverted from this prayer into some rather lengthy side remarks. These are intended to clarify and expand ideas touched on in the prayer. They are so skillfully interwoven with the balance of Paul's thought that there is no sense of clash when he passes from one into the other.

In this third chapter the diversion comes with verse 2, and the prayer itself is not resumed until 14: "Seeing all this is true, I Paul . . . bow my knees before the Father." It was with the thought of the unity of Christ's body, the church, that he begins. It is this same thought which (perhaps stimulated by the word "Gentiles") engages his attention in a very important sidepath.

BUT, FIRST, how wonderful is Paul's description of himself. Confined to his quarters, guarded by a Roman soldier, a prisoner of Nero to whose justice he had appealed, he prefers to call himself "the prisoner of Christ Jesus" (here the King James translation is closely in accord with Paul's Greek). He picks up the thought again in 4:1 (it is used also in Philemon 9 and II Timothy 1:8), so evidently he thought it appropriate—as indeed it was.

"Prisoner of Christ Jesus" conveys the multicolored message that is characteristic of much of the Apostle's language. His imprisonment was due to the fact that he had obeyed Jesus' commission and, in addition, knew himself to be in the deepest sense the life-long prisoner of the Christ (a thought that closely resembles that favorite description of himself as Christ's "slave").

Possibly Paul was concerned lest some Christians should become victims of the ancient (and modern) error of thinking that goodness and success are twins. They might then conclude that Paul's imprisonment indicated divine displeasure with his ministry. Might the critics from Jerusalem, who sought to make Christianity into a Jewish sect (Galatians 2) have been right?

Of course Paul knew that this same apparent weakness and defeat in the life of Jesus himself had been a scandal to the Jew and folly to the Greek. It was through this that he had learned that the way to conquest leads through pain and defeat. This confidence is clearly reflected in this passage.

HOW NATURAL that Paul should add "on behalf of you Gentiles." His arrest had been due to the rumor that he had taken a Greek within the forbidden courts

of the temple. The Jerusalem mob, soon after, listened quite calmly to his defense until he spoke of his commission to the Gentiles. "Up to this word they listened to him; then they lifted up their voices and said, 'Away with such a fellow from the earth! For he ought not to live.'" (Acts 22:22.)

It is not easy for people to have their minds and sympathies expanded to divine dimensions. We try to limit "our" church to members of our own race and social class. We find excuses for not inviting others to join us, even when we take part in an evangelism mission, because we find our secular bonds stronger than the bonds of Christian fellowship. Only when Christ sets us free from the chains of narrow selfishness is Paul's idea of fellowship possible of realization.

WE MUST BE as concerned about this as was the Apostle for, as he goes on to explain, the idea that grace is given freely to men of every class, nation, and race, uniting them into a fellowship that overcomes all limits, is not really new. It is indeed new to us, but it reveals God's eternal and unchanging purpose. It is tragic that even after twenty centuries we have failed still to make his will effective in his church.

You must have heard, says Paul, of "the stewardship of God's grace" given to him. Here we find the truth that grace is always given to a man so he can share it with others. The Master assigns different tasks to his servants and equips them variously (I Corinthians 12-14). Paul's unique assignment in the early church was his ministry to the Gentile world, to which he here refers.

This was the almost incredible idea that clogs Paul's language and quite wrecks his grammar. Earlier in this same letter Paul had touched on this tremendous truth, but now he expands upon it. While verse 4 may seem, at first, to be boastful, it must be read in connection with Paul's repeated assertion that his "insight into the mystery of Christ" was not an achievement but a gift from a gracious God. Only in this way had he come to understand the universalism of God's grace that had not been clearly grasped by even the greatest prophets of the Old Testament.

SOME CRITICS have raised their eyebrows at the thought that Paul had spoken of the group to which he belonged, the apostles and prophets, as "holy." But this is the same word that is often translated "saints" and which is repeatedly used for all believers, a group to which the apostles and prophets surely belong. All Christians are "holy" because they are called of God. All apostles are "holy" because they are sent forth of God. All are "set aside for God's use."

Even though Paul was in a unique sense the apostle to the Gentiles, yet as he points out here all the apostles accepted, in principle at least, the unity of Jew and Gentile under God's grace (Compare Philip and the Samaritans Acts 8:5-17; Peter and Cornelius, Acts 10-11; Peter and Barnabas, Galatians 2:1-10). Unfortunately they, like us, did not always live in accordance with the principles they had accepted!

It is difficult to capture the force of verse 6, though perhaps Moffatt does it best in saying that Jews and Gentiles are now "co-heirs, co-members and co-partners" in the new community of the church. Gentiles were no second-rate citizens in the kingdom of God. This destruction of the antagonism between Gentile and Jew is a foretaste of the universal reconciliation that is purposed by God in Christ Jesus.

WORSHIP NOTEBOOK

Last in a Series on the Liturgy: EPILOGUE

THE BENEDICTION has been given and the candles snuffed. The last echo of the organ fades and the people leave the church. From the house of God they go to their homes.

What is the effect of this Sunday morning ritual, repeated in churches across the land? Do these men and women and children go to their daily lives invigorated by a sense of God, or has it all been part of the pattern of ordinary existence?

To a Christian, going to church is supposed to mean something. Set apart from other men because he has declared his acceptance of Christ's call, a Christian is different. He knows that his spiritual life, just like his body, must be fed.

To be a Christian, a man is not simply to get his ticket and then go his merry way until the time of departure. Baptism and confirmation are but the beginning. From that time until he leaves this world, a Christian must return frequently to the fountain of God's grace, there to find the strength required to sustain his pilgrimage of faith.

THE CHRISTIAN believes that God speaks to him in such moments. As plainly as he hears the words of other men, and with even greater clarity at times, the Christian hears God's words.

His first encounter with this word has something like the effect of Pentecost on the disciples of Christ. It is as if God's Word ignites a fire within a man's heart. God's Word gives him understanding, purpose, and peace. He is a new man.

But the Christian cannot live on the strength of that moment alone. The flame enkindled by God's Word may fade. Other interests, enthusiasms, desires may tend to draw him from the dying embers into the darkness from which he once emerged. Something must be done to fan those coals into a flame.

That is why the Christian goes to church. He knows that God's Word calls him back and that, in the place set apart for worship, among his fellows whose demands are like his own, he will find the fire. Once the flame was like the coal of fire borne by the angel to the lips of the prophet. Now it becomes like the lamp burning before the altar which according to the Old Testament was never to be allowed to go out.

SO THE CHRISTIAN joins his fellows on Sundays and holy days, not out of any sense of duty but because he knows he must have what the church offers. He is not perfect, and is conscious of his error and ready to admit it. He hears again the voice of God and in praise he expresses his thanksgiving for that voice which sets his soul afire.

He gives his offering in gratitude although he knows that it is nothing. And God whose love is borne on the flames of heavenly fire comes to dwell with man. God in the church gives man the greatest gift—himself.

This is what we mean by liturgy. It is all that a Christian does both inside and outside the church. It is that dramatic interchange in love between creature and Creator. It is the act of mutual love. In short, liturgy is service of God.

If from this sacred action so much can come, isn't it necessary that one understand and fully appreciate what he does

in church? Dare we ever allow ourselves to become a congregation of hypocrites, paying service with our lips, yet allowing our hearts and minds to be untouched by the sacred moment?

We must be alert to what is required of us. Much attention has been given in times past to this or that phase of the church's life. We Lutherans pride ourselves on firm adherence to the true faith. We demand thorough training before one can be permitted to come to the altar. We are encouraged to seek out others in great evangelism programs and practice faithfully the kind of stewardship which enables the church to do greater things. All these are right and good, but we must never forget that our first duty is to worship God.

ALL OF LIFE is an act of worship. Some Christians show more tender concern in a simple act of love than many churchgoers show in much chanting and prayers. But this is not to condemn the moment from which our strength and devotion flow.

"There is too much emphasis on liturgy," some cry. "Why can't we do things simply?" True liturgy is like eating. It is essential. And as with etiquette, where one may either have too much, too little, or just enough, liturgy has its handmaiden in ceremonial. All of the trappings of worship, much as we may appreciate and be moved by them, are but the forms of etiquette which one, depending on his taste, may take or leave.

THE LITURGY is something else. It is the time-honored pattern or order of our worship. It represents the efforts of years of Christian devotion to find the forms which best express the mind of man as he bows before his God.

To be sure, these forms may become mere words, but is such a condition the fault of the man or the form? It is strange that when man forsakes these forms in search of something freer or more fervent, he soon finds himself creating a new liturgy. The church's history has been marked by such moments.

Prayers have to come from the heart, not a book. Hymns must have less of the dust of centuries and more of the pull on the heart strings. Yet free prayers and fervent gospel songs can soon run their course and eventually, a fixed pattern develops. The last state is worse than the first.

IT IS NOT enough simply to use the forms Sunday after Sunday. We must think them through. What do the words mean? What is expected of me? What is God saying to me?

But we must not stop with our study. The church goer must make the forms his own. Words from a book become words from our hearts. Words from a pulpit are words spoken to us. And bread and wine are the food of heaven given for us.

This then is our liturgy, a constantly burning flame before the altar of God which keeps alive within us the flame which God enkindled there. Day by day we are awakened, pricked by the spirit, and day by day in our liturgy we blaze anew. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Another mixed marriage

QUESTION: I came from a Lutheran family and I suppose my parents expected

me to marry a Protestant, but I didn't. My husband is a Catholic—I consented to marry him in his church. Now I regret my action, for we are about to have our first baby. While I love Allen dearly I am afraid he may turn against me when he learns that I intend to have the baby baptized in my faith. I have never discussed this matter with him.

Al's family will turn against me if I do this. My father turned against me when I got married, and didn't even come to the wedding.

REPLY: Unhappy girl! No matter what you now do, you're in for some form of trouble. Yet young people are constantly walking into trouble with their eyes open, despite all the warnings which have been issued.

If you intend to have your baby baptized by your pastor, you had better make your intention known to your husband, and make the necessary arrangements with your pastor. You may disregard the "ante-nuptial agreement" which you probably signed, since it was obtained under duress. It is not a legal document. Unless you take steps in due time to insure baptism in your own faith, the chances are that the child will be baptized in the Roman Catholic church quietly and before you know what has happened.

The best way out of your dilemma is to be faithful to your Lord and his church, and do your best to rear your child in your faith. Give your husband full marital devotion, and avoid doing anything to hinder free exercise of his devotion and work in his own church.

Adopt?

QUESTION: After seven years Marvin and I are convinced that we can have no children of our own. We have concluded that we should seek a baby for adoption. Both of us are eager for a child or two.

Recently we mentioned our desire to a few of our relatives, from whom we expected approval and encouragement. To our astonishment Marvin's mother objects strenuously to the idea of adoption, says she can never accept an adopted baby as her grandchild. She is so insistent about it that we feel sure that she means it. It has caused us no little worry. We don't want to create family unpleasantness which might continue for years.

REPLY: Have you exhausted all possibilities of solving your problem in the natural way? You make no mention of having consulted a physician who is especially qualified to advise on fertility problems. About half the cases of supposed inability to have children are being remedied now. Talk the problem over with your family physician and be referred to the specialist or clinic before you do anything else.

If correctional procedures do not work out, explain the matter to Marvin's mother, and tell her your plans. Then proceed to carry them out. This is your own affair, and no one of your relatives should interfere.

Parents should cheerfully accept such decisions on the part of their married children. The chances are that, despite her present objections, once you have the baby she will accept the child and change her whole attitude. In case she does not, continue to treat her well, and ignore any negative attitudes, words, or acts on her part.

After all, a couple's decisions on such matters are not subject to any veto of friends or relatives. In proceeding to adoption you will find it to your advantage to work through an established welfare agency, preferably a church-sponsored one.

BOOKS

INTERFAITH MARRIAGE

One Marriage, Two Faiths. By James H. S. Bossard and Eleanor Stoker Boll. Ronald Press. 180 pages. $3.50.

Differences in religious faith complicate every normal adjustment in married life. This is the major conclusion in *One Marriage, Two Faiths.* Through vivid case studies, combined with discussion of the findings of the best social researchers, the meaning of these complicated cultural adjustments is illustrated. When religion, one of the most deeply rooted cultural factors in life, is in dispute, conflict is almost inevitable. This book will alert many people to the struggle an interfaith marriage entails.

This struggle is not solely over religion as such but involves many family customs and kinship attitudes that have their roots in religion. Moreover, this is a life-long struggle that tends to grow more intense as the family has children. Often both sets of in-laws become concerned. The case studies illustrate the tendency of mixed marriages to break up. If the couple stays together, one partner may abandon his faith to ease tension, with resulting feelings of guilt.

The case studies show that children of a mixed marriage often become pawns in the struggle between parents and between sets of grandparents. The children often have a sense of insecurity, asking "To whom do I really belong?" The book also makes clear that giving up responsibility for the religious training of one's children constitutes a denial of both Christian faith and parental feeling.

One Marriage, Two Faiths provides us with a valuable resource to use in educational programs regarding mixed marriages.

New York City — HAROLD C. LETTS

THE CHURCH AND THE WORLD

The New Ordeal of Christianity. By Paul Hutchinson. Association Press. 128 pages. $2.50.

This book by the late editor of *The Christian Century* is worthy of the air age. It covers the globe in 128 pages. An amazing quantity of information is given and background is filled in skillfully. The story of Roman Catholicism and Protestantism today in Europe, America, and on the mission fields is told exceedingly well. The development of the Eastern Orthodox churches and their role in world events are vividly described.

However this is primarily a study of blocks; inner blocks which inhibit each of the Christian groups in dealing effectually with the minds and masses of men as they get themselves organized into industrial communities, militant labor groups, and political societies, still somewhat anachronistically called nations. Here is brought into focus the fear felt in the non-Communist East that the United States is hopelessly committed to a policy destined to bring about a third world war in which the Asians will be the victims and their lands the battlefields. This fear has resulted in the receding of eastern receptiveness to Christianity.

None-the-less, this is a story told with hope. Dr. Hutchinson sees forces at work in Christianity to correct these conditions.

Those of us who knew Paul Hutchinson have reason for deep gratitude that he should have left us a book like this as his last work. This might be called the education of a Christian editor. This is the world as he saw it from a lifetime of travel and from his editor's chair where he kept his finger on the pulse beat of events. Even where he was driven to lash out against the church's incompetence, as frequently here in this book, it was in the belief in that Word which is not incompetent but will accomplish that to which God has sent it.

CHARLES LESLIE VENABLE
Harrisburg, Pa.

ANGLICAN LITURGY

The Prayer Book Pattern. By Caroline Adams. Macmillan. 178 pages. $2.50.

The Prayer Book Pattern is written by an Anglican for Anglicans. Some of it is as

foreign to a Lutheran as the statement on the jacket that the name of the author is a pseudonym for "a solitary of the Church in Wales."

Miss Adams takes as a starting point the arrangement of the Prayer Book of the Church of England and demonstrates that the sequence of services in the book are not helter-skelter—apparently the impression of some of her co-religionists. The fact, for instance, that the Service of Holy Communion is printed in the center of the book rather than being placed first means that it is to be the sun of the church's worship system, the minor services revolving around it as satellites.

In the course of this demonstration there are trenchant and enlightening analyses of the Anglican liturgy. Because of the similarity of this liturgy to ours this study can be a real enrichment of the devotional life of Lutherans. The chapters on the Creed and the Lord's Prayer are superb. Not surprisingly there is an overemphasis on the importance of the apostolic succession; surprisingly enough, there is deep understanding of the importance of the sermon.

The book is an example of the disciplined thinking coming out of the Anglican Church and her sister church in the United States. It is recommended to Lutherans who want to enrich and deepen their conception of our liturgy and its integrity.

Roosevelt, N. Y. CHARLES TREXLER, JR.

GOD AND HIS CHOSEN PEOPLE

The Faith of Israel. By H. H. Rowley. Westminster. 220 pages. $3.50.

This outstanding scholar has packed many things of value into these seven chapters. He takes for granted a fair amount of knowledge of the Old Testament as a background. Consequently, although the style is clear, the book may seem somewhat heavy to some people. But pastors and Sunday-school teachers and many others will find it profitable. There are many technical footnotes, but one can skip these without impairing the main line of thought.

Dr. Rowley is a critical scholar, and frankly speaks of human elements in the Old Testament, religious conceptions and practices there recorded which were not the result of revelation but the remnants of heathenism. But this is relatively a minor aspect. His emphasis is on divine revelation and the riches thus brought to the mind and heart of both Israel and Christianity. God's grace and righteousness, and Israel's experience thereof in history, not human efforts, produced the religion. The basic importance of Moses and of the revelations given through him is clearly shown, in refreshing contrast to the minimizing of Moses by some radical scholars.

The nature of God, and the nature of man made in God's image, are ably discussed. "That man is other than God is never lost sight of in the Bible, which could never be guilty of speaking of the divinity of man; that man is *wholly* other than God is equally alien to biblical thought, and could hardly be accepted by any believer in the Incarnation." Other topics include sin and redemption, the significance of the suffering Servant, the messianic hope, the day of the Lord, and the future life.

Nor is it all theology; moral standards, the spirit and practice of worship, and the religious place of the individual are presented. HAROLD L. CREAGER

Columbia, S. C.

Through Gates of Splendor. By Elisabeth Elliott. Harper. 256 pages. Illustrated. $3.75.

The vibrant faith of the early-Christian martyrs is not dead. *Through Gates of Splendor* is the dramatically authentic account of the five missionaries who gave their lives to evangelize the dreaded Aucas of Ecuador. Penned by one of the wives of the missionaries it is accurate in detail. This modern missionary story of "Operation Auca" proclaims the vigor of the gospel and stirs the heart. H. B.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

OVERSEAS

Norwegians go to East Germany to talk with church leaders . . . Question of ordination of women debated in Norway . . . "Golden agers" in Norway listen to seventy-three-year-old Bishop Berggrav

NORWAY: Oslo. May 31.—To promote understanding and co-operation among predominantly Lutheran nations, Scandinavian and German ministers have met at a yearly convention since 1949. In 1957, for the first time, this convention took place in eastern Germany not far from the Polish border. What this must have meant to the 14 million East German Lutherans (the total population of eastern Germany is 17 million) can hardly be realized by those of us who live west of the Iron Curtain.

Pastor Olav Egeland of the Norwegian Church Relief Committee told me about some of his impressions of church life in eastern Germany. He was the first "ecumenical guest" to visit congregations both in Pomerania and Mecklenburg and was received with great joy. He was impressed by the work the church is doing. Especially the young people are interested.

Sunday services are well attended, 60 to 80 per cent of the children take religious instruction in the afternoons, and 90 per cent of all young people are confirmed. There is active work among the students.

The people are willing to give, even to sacrifice, for their church. Most of the work in the congregation is done by people employed by the church. Pastor Egeland feels that it would be desirable if more laypeople would participate and show more understanding for this work, not only from the financial but also from the spiritual point of view.

"Now Norway has her Billy Graham," writes an Oslo newspaper. John Olav Larsen, a young lay preacher, who was the main speaker at the daily outdoor meetings arranged by the Inner Mission, managed to draw more people to listen to him than were present at a football game near by. So many people attended that additional evenings had to be scheduled. Young people especially have been interested in hearing John Olav Larsen.

May 17 is the national holiday in Norway, and 55,000 Oslo schoolchildren paraded through the streets, waving flags and shouting. They marched up to the King's castle to pay their respects to the royal family.

Unfortunately King Haakon, who is now 83 years old, was not well enough to attend and wave to the children as he has done every May 17 since 1905!

Meetings were held by many Christian organizations after the parade, and there were church services everywhere.

For the first time in the history of Norway a Lutheran woman minister served at the altar and preached at a Sunday vesper service. The church was crowded to the last seat. When Pastor Helga Jensen, who is a Danish minister, entered, the congregation rose from their seats to pay her their respects. There was a unique atmosphere during this service. Even the newspapers commented favorably on this extraordinary service.

Norway has a good many women theologians but no ordained women ministers. Ullevaal Hospital in Oslo, which is Scandinavia's largest, has a woman minister as hospital chaplain. She has a limited ordination.

Norwegian women who are theological graduates have not exerted any pressure for the right of ordination. However organizations fighting for the women's

rights are interested in this, not so much for the sake of the church but for the sake of equality between the sexes.

A UNIQUE RADIO program for "old folks by old folks" was broadcast under the topic "The name of Jesus never fades."

The youngest of the speakers was Bishop Berggrav, who is only 73 years old. The man who read the Bible text was 88, and the hymns were sung by an audience of 65 and over.

Margarete Parm, age 75, the "grand old lady" of the Norwegian Church, who is greatly admired by young and old alike, spoke first about the meaning the name Jesus had for her during her rich and fruitful life. She was the national secretary of the YWCA, and later—after the war—the director of a woman's prison. She is still an active and beloved teacher and a highly popular speaker.

Bishop Berggrav reminded the old folks that even if they did notice signs of getting older and "withering away," God never can "wither away" When he celebrated his 70th birthday in the U.S.A., his American friend congratulated him, because now his "golden age" had begun. He gave much realistic advice on how to age gracefully in the awareness that the name of Jesus never fades.

After this program many of the younger radio listeners—under the age of 65—felt that old age is actually something to look forward to after all, provided one can remain as physically healthy and mentally alert as these two highly esteemed speakers who are still young in heart and spirit.

KIRSTEN FLAGSTAD, the world-renowned Wagnerian opera singer, is officially retired, but she still gives a great many benefit concerts in some small town churches in Eastern Norway. She has also recorded some of the finest old Norwegian hymns which we often hear over the radio.

The following story is taken from a Norwegian newspaper—

The other day a small group of American tourists was forced to stay overnight in a Norwegian town because their car was out of order. A long afternoon and evening lay before them with nothing to do. They didn't understand Norwegian, so it was no use going to the movies. But, since they were music lovers, they chose to go to a church concert they had heard about. Having heard the best artists of the world in America, they expected little from this concert, although they were surprised at how many people had crowded this little church.

As it is customary in Norway, the organ and singers are in the back of the church, and only when the congregations turn around, they can see them. The concert began. After an organ prelude the first solo hymn was sung by a wonderfully great soprano, a voice which sounded familiar to this group of tourists.

"That is Kirsten Flagstad" one of them whispered in great excitement and surprise. "I'm certainly happy that our car broke down."

UNTIL A FEW MONTHS ago Jesuits were not allowed to reside in Norway by an Act of Constitution. However, the "Jesuit Paragraph" was repealed by the Norwegian Parliament following upon a very lively debate and now the first Jesuit is about to arrive. He is the Father Richard Brackett from Holy Cross College, Worcester, Mass., who has been invited by the Roman Catholic bishop in Oslo, Jacob Mangers. He is to take up work in the Oslo region.

—ANNE JORDHEIM

SYNOD CONVENTIONS

CANADA

Cutting loose from U.S. Lutherans to form a Church of Canada was debated

By NORMAN A. BERNER

"DR. FRY, do you favor the formation of a Lutheran Church in Canada?" That was a question put to the president of the United Lutheran Church at the convention of the Canada Synod. Sessions were held June 10-13, in St. Peter's Church, Kitchener.

Although he would "regret the time, if it ever comes, that churches would become national" and although he felt that Lutherans on both sides of the international line would lose much through separation from one another, Dr. Fry encouraged the synod to "go ahead at your own pace." However, he warned delegates to "count the cost" and cautioned against entering into new doctrinal agreements.

The convention chose its president, Dr. G. Jacobi, Dr. Carl Cronmiller, and Dr. U. S. Leupold as "accredited delegates" to discuss a merger of Lutheran churches in Canada at a meeting to be held in Regina, Saskatchewan, in November. Action on a recommendation to request the Executive Board of the ULCA for "permission to join with other ULCA synods in Canada in formal negotiations with other Lutheran groups in Canada toward the formation of one indigenous Lutheran Church in Canada" was postponed for one year.

REPORT OF the board of governors of Waterloo College produced the stormiest debate of the convention. Chief point of the attack, led by the Rev. John Zimmerman, a member of the board, was the "co-operative plan" being introduced for the new engineering courses. Its chief feature is the alternating of three-months' study in the classroom with three-months' work in industry. Some fear it would tend to bring the college to the level of a technical school. Others felt it was a step toward loss of control over the only Lutheran college in the country.

"Our home mission work is growing like wildfire," said C. N. Weber, Kitchener, reporting on new work, especially in Toronto. Five English missions are under development at present, but lack of men and money will probably force a slowdown in this unprecedented pace.

The home mission extension fund now has a working capital of $130,000, and has been a "God-send to our missions," said its secretary-treasurer, Harry D. Greb. To meet further needs, the sale of bonds for the fund will be stepped up, with a goal of $100,000.

Increased immigration is keeping all four of the synod's immigration centers busy. During 1956 they performed 15,199 acts of helpfulness to New Canadians, reported the Rev. Norman Berner.

ALTHOUGH CONTINUING its opposition to the practice of licensure of unordained persons to fulfill duties of the ministry, the synod adopted a recommendation of a special committee, headed by Dr. J. Ray Houser, president of Waterloo Seminary, permitting the president of synod "in cases of temporary emergency in isolated areas . . . to authorize seminarians or other qualified laymen to preach and to perform ministerial acts."

Four new congregations were received into the synod, bringing the total to 132. Baptized membership in 1956 increased by 3,044 to a total of 55,471.

Four young men, Vernon Cronmiller, William Huras, William Kurschinski, and Eric Weber, were ordained. Dr. Carl Cronmiller, father of one of the ordinands, preached.

Treasurer E. A. Kalbfleisch reported that budget receipts had climbed 17 per cent or $38,000 to a record $262,816. Budget for 1958 was set at $477,885, of which the ULCA share is $355,190. To give every impetus to the doubled apportionment, the synod trimmed its own budget by $25,000.

Re-elected for a second four-year term as president was Dr. A. G. Jacobi. Also re-elected were Treasurer E. A. Kalbfleisch and Statistician O. T. C. Stockmann.

PRESIDENT ROIG SPEAKS AT LAYMEN'S DINNER IN PUERTO RICO

CARIBBEAN

Delegates settle differences of opinion outside synod sessions; then vote "yes"

By FRANCISCO MOLINA

AT ITS CONVENTION last month the Caribbean Synod voted to endorse the Sector Project and ratified the proposed amendments to the constitution of the United Lutheran Church in America. It ordained a new pastor, heard reports of the retirement of an old one, received news of two candidates for the ministry.

The convention was held June 2-4 at St. Paul's Church, Puerta de Tierra, Puerto Rico (the Rev. Evaristo Falcó, pastor), where the synod was organized five years ago. President Eduardo Roig, Secretary Víctor Astacio, and Treasurer Gilbert Graciani were re-elected.

DOUBTS ABOUT the Sector Project were expressed. At a recess between sessions somebody asked Dr. Henry Endress, ULCA representative at the convention, whether the correct name for the new venture should not be "Vivisector Project."

In a "poor man's synod" like the Caribbean, in which the regular budget has never been covered 100 per cent, double apportionment in 1958—it was felt by some—would be highly unrealistic.

While the arguments against "Sector" were based on arithmetic, those for it were based on faith. "We have never been challenged strongly enough," it was said. "There is not one among us who cannot stand a little improvement. Sector will help us grow."

A PICTURESQUE ASPECT of the Caribbean Synod is that controversial matters are usually threshed out ahead of the convention or in the recess periods between sessions. We seldom fight on convention time, which is limited.

The discussion on "Sector" followed this pattern. When a vote was taken on the floor of the convention, Sector won.

There were a few faint Latin smiles and a raised eyebrow or two at the reading of the proposed amendment to the constitution of ULCA empowering the president to appoint the members of the court of adjudication. Doubts seemed to dissipate, however, when it was made clear that final authority rests with the church in convention. The amendment was ratified.

Other action included: empowering the executive committee to negotiate a loan for $8,000 to complete the budget for the first unit of the Lutheran camp, and appropriating of $160 to help defray the travel expenses of the synodical Luther League delegation to Kansas.

Ordination was, for candidate David Acosta, the fulfillment of a long-cherished hope. For many years before entering seminary he was engaged in social work.

The retiring pastor, the Rev. Guillermo

(TURN TO PAGE 45)

Philadelphia Congregations Engage in Building Projects

By CARL W. WEBER

PHILADELPHIA—Ground was broken in the form of a large cross as construction got under way for a new church for Messiah congregation in Larchmont, May 26.

Assisting Pastor Paul F. Kramp, Jr., were the Rev. Orval Hartman, director of home missions of the Pennsylvania Ministerium, and Dr. D. I. Sultzbach.

The $166,000 building will be contemporary in design and seat 300 persons. It will be dominated by a 65-foot aluminum spire. Occupancy is scheduled for spring, 1958.

Messiah, organized in 1932, has a baptized membership of 607, a communing membership of 277.

ST. JAMES' CHURCH in the Frankford section of Philadelphia dedicated a new sanctuary June 2. It was built as an addition to the original church. Cornerstone for the new building had been laid last October as part of the congregation's 30th anniversary observance.

Groundbreaking in Larchmont
Pastors Orval Hartman and P. F. Kramp, Jr.

Dedication in Frankford
Pastor Schantz, Dr. Emil Fischer and Builder William Lotz

The dedicatory service was conducted by Dr. Emil E. Fischer, senior of the Ministerium of Pennsylvania. Pastor of St. James' is the Rev. Joseph L. Schantz.

HOLY SPIRIT CHURCH, Philadelphia, will mark its 20th anniversary in 1959 by dedicating a new parish house. Plans for the L-shaped building were approved recently. It will include assembly rooms and classrooms.

A NEW PARSONAGE was occupied by Pastor James Graefe and his family. It was purchased for $16,800 by Salem Church, Philadelphia.

Reformation Observes Anniversary

A CAKE WAS CUT by Pastor and Mrs. Wilton D. Ernst at a reception following the 15th anniversary observance of Reformation Church in Philadelphia. The Rev. Mr. Ernst has been the congregation's only pastor since it was organized in 1942.

Speaker for the anniversary service on May 26 was Dr. G. Elson Ruff, editor of THE LUTHERAN.

Anniversary in Oak Lane
Pastor and Mrs. Wilton D. Ernst

AN INSTALLATION SERVICE was held June 2 at St. Paul's Church, Lansdowne, for Assistant Pastor Walter L. Hitchcock. The service was conducted by Pastor Maurice Gortner.

A PARSONAGE was dedicated June 10 by Good Shepherd Church, Southampton. Pastor Fred E. Ringham, Jr., and his family moved into the new home the following day. The old house will be used by the Sunday school.

A CLOSED-CIRCUIT television relay was used by St. Matthew's Church, Springfield, to bring services during the Easter season to overflow attendances accommodated in the parish education building . . . St. John's ULCW group in Mayfair organized a mission study program with BFM Secretary Fred J. Fiedler as speaker . . . Christian training services were held by Pastor Donald H. Heist at Incarnation Church, Philadelphia, for members of church school and congregation.

St. Andrew's, Perkasie, Dedicates New Church

By WILLIAM C. ROEGER

NORRISTOWN — The new St. Andrew's Church, Perkasie, was dedicated at a service conducted by Ministerium of Pennsylvania President Charles M. Cooper and Pastor Luther F. Schlenker.

St. Andrew's had been a union church, sharing a building with an Evangelical and Reformed congregation. Soon after the war it decided to build a new church. But before building for itself, the congregation resolved to supply funds through Lutheran World Action to build a "rubble church" in Europe. This completed, St. Andrew's built a modern-style church and educational unit.

Other services as part of the dedication included a reunion of confirmation classes with Pastors Alfred L. Long and Stover Crouthamel, sons of the parish, preaching. E. Woodley Kalehoff, Philadelphia organist, gave an organ recital.

A Norristown Conference Night was attended by Dr. Mark O. Heller and Pastors LeRoy Bond, Donald Pritz, Elwood Reitz, and H. Peter Unks. The Rev. Edward Grabert of the sister Reformed congregation was speaker at the community night service. Pastors Atwood T. Smith and Charles F. Brobst spoke at a former pastors' service. Pastors Glenn C. Reichley and Lawrence Reese spoke at a special service on "The Church and Christian Education."

IN CONTRAST to modern St. Andrew's Church, nearby St. John's Church, Spinnerstown, rededicated a colonial church. Ministerium of Pennsylvania Senior Emil E.

New St. Andrew's Church was dedicated last month in Perkasie, Norristown Conference
Congregation helped build a Lutheran church in Europe, then erected its own modern buildin

Fischer and Pastor Leonard E. Good conducted the service.

The congregation was part of a union church established in 1734. Its first church building was erected in 1763 when the congregation joined the Ministerium of Pennsylvania. This was replaced in 1820 by a colonial church and in 1874 by the present building.

Extensive renovations made the building conform to the colonial style. Choir and organ were moved to the rear gallery. A case in the narthex contains the church's baptismal and communion vessels, dating from the 18th century, and the original deed for the ground.

Part of the celebration was a homecoming service at which Pastors Joseph L. Schantz of Philadelphia, Henry M. Kistler of Pennsburg, and Donald D. Pritz of Perkasie spoke. The Rev. Wilmer Denlinger represented the Quakertown Ministerium. Dr. Harold C. Fry of Shamokin spoke at a service in which three choirs and soloists participated.

ANOTHER DEDICATION took place at Artman Home for Lutherans, Ambler. Ministerium President Cooper spoke at the dedication of a new building containing 12 single rooms, sun rooms, and a large chapel complete with furnishings. Dr. W. Paul Reumann, board president, and the home's chaplain, Pastor William C. Roeger, conducted the service.

A PARISH HOUSE will be built by Jerusalem Church, Schwenksville. The congregation needs more room for its Sunday school and church organizations. A $100,000 fund-raising campaign reached a total of $116,000. One-half of the male membership of the church took part in canvassing members for the appeal. Architect for the building is T. Norman Mansell. Pastor is William C. Leopold.

THE 225TH ANNIVERSARY of Old Goshenhoppen Church, near Woxall, was observed June 9. Dr. G. Elson Ruff spoke.

The Historical Society of the Ministerium of Pennsylvania held its June meeting at Old Goshenhoppen. Dr. Mark O. Heller, pastor of the church, spoke on the history of the congregation . . . The Muhlenberg College auxiliary's Pottstown Chapter heard Prof. Robert A. Boyer speak on "The Atomic Power of God" in St. Peter's Church, Stowe.

THE CHRISTIAN education committee of the conference arranged a vacation church school workshop at St. Paul's Church, Norristown. Participating in the program were the Rev. George Ammon and Miss Doris J. Smith of the Board of Parish Education.

Seminar Calls Churchmen, Government Experts to Harrisburg

Role of Church in State Government Discussed

By VIGGO SWENSEN

HARRISBURG—The day Pennsylvania welfare groups staged a "March on Harrisburg" to prevent the legislature from slicing $27 million off Welfare Department appropriations, 90 Lutheran pastors and laymen met with church leaders and government experts to discuss what role the church can play in making its Christian concern felt in government action.

Opportunity to examine vital issues currently before the Legislature with leaders of state government, church, and state health and welfare organizations was provided by the Lutheran seminar on state government, May 27-28, sponsored by the board of synodical social missions in Memorial Church, Harrisburg. Representatives of the Ministerium of Pennsylvania and the Pittsburgh Synod attended.

Providing background for the discussion, Dr. G. Elson Ruff, editor of THE LUTHERAN, presented an address on "The Major Concerns of the Christian in State Government." He analyzed the significance of the gradual assumption by the state of functions once largely held by the church.

Protestants Face Problems

One of the major problems, Dr. Ruff explained, is the fact that because there are so many Protestant churches, their effectiveness and influence are limited. This is due not only to the lack of clear definitions of Protestant thought, but also to the reluctance of Protestant churches to use the lobby approach to government.

He defended the right of the church to speak on social issues but declared that the only instrument of the church is the gospel. In evaluating opportunities for the church to fulfill its responsibility, Dr. Ruff referred to congregational study programs, the work of the ULCA department of social action, and the leadership of the National Council of Churches.

Dr. James C. Charlesworth, president of the American Society of Political and Social Science, former secretary of administration in the Governor's staff, and a faculty member of the University of Pennsylvania, deplored the cumbersome and ineffective constitution still in effect in Pennsylvania. "The basic law ought to be brief, vague and flexible . . . the enduring features of governments and of constitutions inhere in principles, not in specific structures and procedures."

Former State Treasurer Weldon Heyburn and Senator Jo Hays injected the views of the political parties into the discussion.

Welfare Programs Endangered

Dr. A. David Bouterse, executive director of the Pennsylvania Citizens Association, said that while Pennsylvania has made great progress in its social welfare services, "virtually every major public health and welfare function seems in danger of being set back at least 10 years" by the threatened slash in appropriations.

The proposed slash would stop or seriously curtail services in connection with mental health, parole system, public assistance, child welfare and other welfare programs.

"Problems facing the social welfare workers," added Dr. Bouterse, "are posed by increased population (in 10 years there will be 14 million more persons under 19 and 6 million more over 65). The real problem is that the prosperity of the average worker and increased leisure time have helped to weaken family ties and increased the tendency of youth and adult alike to seek recreation without spiritual re-creation, and stimulation without moral satisfaction."

The voluntary social work program of Pennsylvania is scarcely better off than the public services, he said. Few modern volun-

PA.: HARRISBURG . . .

tary agencies seem able to assume more than a single limited function for a sharply limited type of client. The "voluntary" aspect of many private social agencies is seriously undermined by almost complete dependence on public subsidies.

Dr. Bouterse suggested that private agencies make sure that their services meet modern standards and that they make full use of church organizations to influence social welfare developments.

"Protestant church membership offers a tremendous source of leadership for the development of sound and modern public social policies. Yet it is all but inorganized for this task, with the result that the full strength of the church is seldom available when social action is needed."

Dr. Robert E. Van Deusen, Washington secretary of the Division of Public Relations, National Lutheran Council, indicate that the power of the government come from God and that the real power for th Christian citizen comes within the part framework. The dignity and worth of th individual is the basic responsibility of th government. The church through its citi zenry should bring this reminder to the atte tion of government officials.

Dr. Harold C. Letts, director of Soci Action of ULCA Board of Social Mission summed up the issues discussed and warne that "unless the church finds a way to wi the struggle for peace, programs in othe areas may well suffer defeat."

Leaders in planning and directing th seminar were the Rev. Cleon F. Prowel chairman of synodical social action; Pasto George E. Whetstone, acting director of so cial missions; and Pastor Arthur Yeag assistant to the synod president.

Note Burning Marks Completion of Thirty-Year Project

THIRTY YEARS AGO, St. Luke's congregation in Sunbury, Susquehanna Conference, dedicated its new church. It had been built at a cost of $80,000 and had been planned and designed by Pastor Leo F. Duerr who had been serving the church since 1921.

This spring, St. Luke's gathered for a mortgage-burning service to mark the end of a long hard pull. The congregation had decided in January to liquidate the balance of the church debt of $3,700 and accomplished its objective by Easter. Value of the building is now estimated at $200,000.

Mortgage Burning at St. Luke's Church in Sunbury, Pa.
Ceremony erased last part of debt contracted 30 years ago

With Pastor Duerr and council members in the chancel for the note-burning ceremony was Steven Duttry, only living mem ber of the church building committee, wh set fire to the paper. At a subsequent cele bration, over 200 members of St. Luke' gathered to say "thank you" to their pasto for his leadership during 36 years.

Youth Confronted by Challenge Of Full-Time Christian Service

By ARTHUR W. LAWVER

WILLIAMSPORT — Church vocations have been emphasized among congregations of this area in recent weeks. Susquehanna Conference Luther Leaguers met in St. Matthew's Church, Bloomsburg, and heard a discussion on the "Five W's of Church Vocations" by Pastor James M. Singer, Dr. Albert Zimmer of Susquehanna University, Mrs. Harold Benion of Milton, Marlin Hollinger of Bloomsburg, and Clayton Finkel of State Teachers' College.

Senior Leaguers discussed the ministry, diaconate, church music, teaching, home economics, missions, nursing and Christian education. Pastor Francis R. Bell of Williamsport gave the closing message. More than 600 youth with pastors and advisors attended.

ZION CHURCH, Sunbury, held a conclave for senior high school students at a Sunday morning breakfast at which Pastors Robert Loons and David Volk and Mrs. Sara Louise Markle, director of Christian education, challenged the youth to consider church vocations.

AMONG THE CONGREGATIONS: The centennial of the dedication of St. Peter's Church, near Danville, was observed on May 26 and included the blessing of windows and paraments. Synod President Dwight F. Putman was the speaker . . . Dr. Martin Tozer, synod superintendent of home missions, spoke at the completion of a ten-year program of renovation of Follmer Church, near Milton.

Christ Church, Lewisburg, combined dedication of a new parish house with groundbreaking for a new educational unit on April 28. Speaker was Conference President Arthur W. Lawver . . . An educational unit was dedicated by St. James' Church, between Muncy and Montoursville, on June 2 with Ira G. Sassaman, director of Christian education for the Central Penna. Synod, as speaker. Pastor Clarence H. Hershey reported that more than 800 man-hours of labor had been contributed by members of the congregation.

Trinity Church, Shamokin
Educational unit was added to sanctuary

Shamokin Church Unit Dedicated

TRINITY CHURCH, Shamokin, dedicated a new educational unit together with a completely renovated church building this spring. Dedication services on April 28 conducted by Synod President Dwight F. Putman opened a series of special services held throughout the first week in May. The new unit of the church provides room for all Sunday school classes and church organizations. Pastor is Dr. Harold C. Fry.

"OLD IMMANUEL" CHURCH, Muncy, mother church of Lutheranism in Lycoming County, was established in 1791. It has been closed as a place of worship since 1920, but was renovated this year. Pastor James M. Singer of Bloomsburg was speaker at a recent service held in the church.

The Rev. John C. McCune was installed on June 9 as pastor of St. Luke's Church, Williamsport, by Synod Secretary Ralph C. Robinson.

DEACONESS WORK

Board's Personnel Secretary Takes Office in Philadelphia

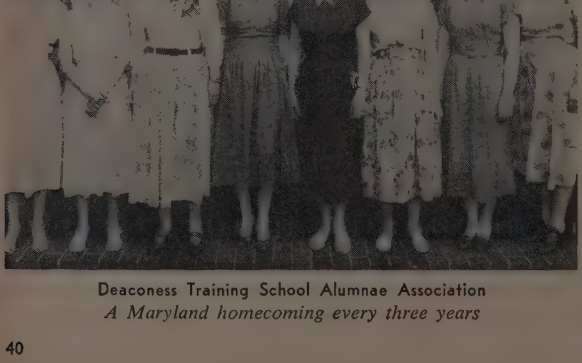
DEACONESS STUDENTS and candidates for the diaconate will get guidance and counsel in the selection of colleges and courses and in the solution of personal problems from a young woman who just took office as personnel secretary of the Board of Deaconess Work in Philadelphia.

Sister Eleanor Jamieson joined the staff on June 15. The Pennsylvania-born deaconess holds a master's degree from Bryn Mawr School of social work. She is a graduate of the Philadelphia Deaconess School and of Temple University. During her student days she gave a year of service as associate field secretary of the board.

Sister Eleanor Jamieson
A new job in familiar surroundings

Ruxton School Alumnae Meet

FORMER STUDENTS of the Lutheran Deaconess Home and Training School in Ruxton, Md., met at the school last month.



Deaconess Training School Alumnae Association
A Maryland homecoming every three years

The three-day session of the alumnae association was attended by 27 women who took part in Bible study conducted by Sister Catherine Stirewalt, and engaged in group discussions on the diaconate. Sister Martha Hansen, Marian Maurer, and Catherine Neuhard spoke on recruitment.

Officers of the association for the next three years are Marjorie Uffelman of Baltimore, Mrs. W. T. Rubury of Forty Fort, Pa., Waltraud Becker of Newark, N. J., and Alberta MacMillan of Philadelphia.

Reinartz Speaks at Carthage; Forell at Chicago Seminary

By JOHN E. COOPERRIDER

CHICAGO — Ninety-four bachelor degrees and five honorary doctorates were awarded by Carthage College. Dr. F. Eppling Reinartz, secretary of the ULCA and president of the National Lutheran Council, was commencement speaker on June 3 and urged graduates to make the most of their lives. "One never realizes the potential of a single life, until he confesses, 'I believe in God the Father Almighty, the creator of you and me,'" he said.

Baccalaureate preacher was the Rev. Emerson Miller, pastor of St. Paul's Church, Davenport, Ia.

Twenty bachelor of divinity degrees and five degrees for graduate study were awarded by Chicago Seminary. Dr. George W. Forell, associate professor of religion at State University of Iowa, and professor-elect of systematic theology at the seminary, spoke of the problem of communicating the Gospel today.

"The Word is being drowned out by words," he said. "It is being drowned out by tranquilizers. The world has come of age: science making God unnecessary as the explanation for the unexplainable."

"It is the Word alone that builds the church, and we therefore must learn to trust in the power of the Word and in the power of the Holy Spirit, who can take our feeble words and bring the Word."

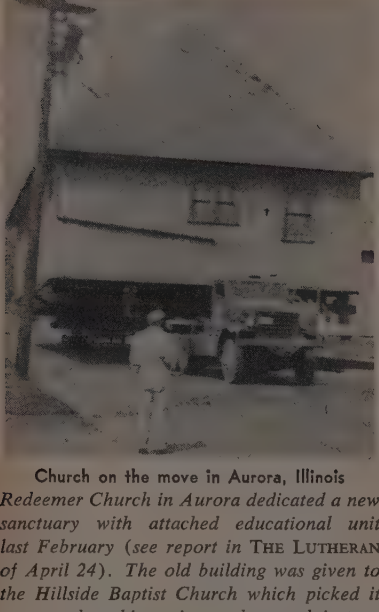
Chicago Seminary has scheduled its graduate summer school from July 1 to 19, and from July 22 to Aug. 9. Professor Regin Prenter of Aarhus, Denmark, will be a guest professor. Other courses will be taught by the regular faculty.

DEDICATORY SERVICES for the new Lutheran Student Foundation building on the campus of the University of Illinois were held May 19. President A. Howard Weeg of the Illinois Synod and Dr. Paul E. Bierstedt, secretary of the Division of College and University Work for the National Lutheran Council, preached.

Wheaton Church Breaks Ground

ST. PAUL'S CHURCH, Wheaton, has been meeting in a converted school building for 30 years. This year the congregation of over 500 confirmed members decided to build a new church. Groundbreaking was attended by Illinois Synod President Weeg. Participating was Dr. Everett Mitchell, president of the Lutheran Laymen's Movement, who is a member of St. Paul's. Shown during the service are (*see cut*) Dr. Mitchell with son Peter in his arm, Palmer Leren, chairman of the building committee, St. Paul's Pastor

Groundbreaking at St. Paul's Church, Wheaton
After thirty years, off to a new start



Church on the move in Aurora, Illinois

Redeemer Church in Aurora dedicated a new sanctuary with attached educational unit last February (see report in THE LUTHERAN *of April 24). The old building was given to the Hillside Baptist Church which picked it up one day this spring and moved it to a new location where it will be reopened. Replacing the 120-ton structure is an edifice built by Redeemer Church for $150,000.*

George H. Cooper, President Weeg and the Rev. Carl Freedlund, son of the congregation and its temporary assistant pastor.

Another groundbreaking service was held by St. Paul's Church, Oregon. The congregation, served by Pastor Paul R. Bollman, is building a church for 400 worshipers. Sunday school facilities will be located in the basement.

Holy Trinity Church, Lombard, completed construction of a parsonage for its newly called pastor and his family, Dr. Robert C. Farb, recent graduate of the Chicago Lutheran Theological Seminary.

Grace Church, Virginia, the Rev. Wilbur M. Allen, pastor, held a mortgage-burning service for its church.

Enrollment at Camp Lutherwal At Capacity for Early Terms

By WILLIAM L. PIFER

FORT WAYNE—Enrollment for the fir five weeks at Camp Lutherwald has reache full capacity. First period began June 23.

PASTORS' CLASSES enrolled 538 adul throughout the five areas where the eva gelism mission was held in Indiana. Mo than an additional 100 enrolled in Indian Synod congregations which took part in Ch cago and Louisville area missions.

Missions will be held in the Lafayette an Indianapolis areas in September and Octobe

ANOTHER MISSION congregation was o ganized June 2—Advent Church, Greer wood—under the direction of the Rev. Joh Frank, synodical mission developer. Greer wood is about 12 miles south of Indianapoli

Plans have Pastor Frank in Fort Wayn during midsummer for work on another pro pective mission in a fast-growing develop ment.

DR. FRED M. HANES, superintendent c Mulberry Home for the Aged, has announce his decision to retire, but agreed to remai as acting superintendent until a replacemer has been found.

The Rev. George L. Schroyer, pastor c Calvary Church, Cromwell, retired June 3 The Schroyers will live in Millersburg, Ind

The Rev. J. N. Radabaugh, former pasto of the Delphi parish, has become a missio developer for the Michigan Synod.

AN ANNIVERSARY SERVICE marked the 40t ordination anniversary of Pastor Carl Soren sen at Grace Church, Syracuse.

Bethany Church, South Bend, held a mort gage-burning service eight years ahead c schedule.

INSTALLED were Pastor Charles L. Mas chek at St. Paul's Church, Richmond (Ma 26); Pastor Welles Jackson at St. Paul' Church, Madison (June 16); Pastor Willian Moschell at St. Peter's Church, Camde (June 22); Pastor Paul W. Baer at Grac Church, Logansport (June 22).

THE WOMEN'S RETREAT was held at Camp Lutherwald, June 13-15. The Rev. Allen G. Youngblood, Ascension Church, Toledo, O., was principal speaker. Theme of the study concerned race relations. Pastor Youngblood's congregation is interracial.

THE INDIANA SYNOD and the Luther League of Indiana were co-sponsors of a leadership training workshop for state officers, secretaries, and district officers at the Purdue University Lutheran Student Center. Date was June 14-16.

The state Brotherhood held a laymen's retreat at Camp Lutherwald, June 7-9.

NEW YORK

Ithaca Lutheran Association Installs Pastor Vannorsdall

By HOWARD A. KUHNLE

BINGHAMTON — The Rev. John W. Vannorsdall was installed as pastor of the Lutheran Association of Ithaca on April 28. The association serves students at Cornell University and Ithaca College.

Pastor Vannorsdall, 32-year-old graduate of Harvard College and Philadelphia Seminary, is a native of Ohio who served parishes in New York and, most recently, Trinity Church, New Haven, Conn., before coming to Ithaca in April.

The installation was conducted by Central Conference President Melvin E. Yearke. Preacher was Dr. Edward T. Horn III of Trinity Church, Germantown, Philadelphia, who had formerly served the association. Dr. Ernest C. French, pastor of Resurrection Church, Buffalo, represented the synod board of education.

Former Pastor of Lutheran Association Helps Install Vannorsdall
Pastor Vannorsdall, Dr. Horn, Dr. French, President Yearke

A DEDICATION service for the new Lutheran Student House at Syracuse was held on May 12. Campus worker is Evelyn Christenson.

THE REV. DALE L. SODERBERG, mission developer at Horseheads, announces that 97 persons have already signed the charter membership list. The first service was held March 31. Organization of Our Saviour Church is planned for December.

Central Conference Brotherhood officers are: C. James Mills, St. Paul's, Liverpool,

N. Y.: BINGHAMTON . . .

president; and Alfred E. Kipper, Binghamton; Fred R. Weil, Utica; Kenneth Dreiling, Syracuse; Otto Mestler, Utica; and Harold M. Holcomb, Salina.

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The synod Brotherhood met May 10 ar 11 at Resurrection Church, Syracuse. D Robert W. Stackel, director of the Luthera evangelism mission, was speaker.

PILGRIMAGES to the Lutheran Home, Cli ton, were held on May 26, by Southern Ti churches and on June 16 by Syracu churches. Utica churches will visit the hom in September. Speakers were the Rev. Albe L. Haversat, Jr., Our Saviour, Endwell, ar the Rev. Rudolph Shintay, Trinity, Skane teles. There are 29 guests at the hom Annual budget is $35,000.

Yearke is Conference Presiden

PASTOR MELVIN E. YEARKE of St. Paul Church, Johnson City, was elected presider by the Central Conference convention Apr 30. The position of conference presider became vacant after Pastor Arthur W. He genhan resigned from St. Paul's Church Oswego, to accept a call to Jersey City.

Other officers are: the Rev. Myron J Jaenecke, the Rev. Edward F. Weiskotte and Kenneth Doty. Paul Waltz, St. Paul' Johnson City, was renominated to the sy odical executive committee, and Charl Fingerhut, Utica, and Kenneth Dreylin Syracuse, were elected to the conferenc executive committee.

CENTRAL CONFERENCE United Luthera Church Women met at Redeemer Church Binghamton, on May 16. Speaker was Mi Elizabeth Huddle, Lutheran missionary i Japan.

WESTERN CANADA

Parish Education Team Visits Western Canada

By E. G. GOOS

EDMONTON, ALTA. — Plans for vacatio Bible schools and summer camps were di cussed in congregations of Western Canad and Icelandic synods as a Board of Paris Education team toured Canadian churche earlier this spring. The Rev. George E Ammon was accompanied by Barbar Schoenrock and Eleanore Gillstrom on th

rip. They conducted vacation church school orkshops and talked with parish education ommittees about church-related summer amps.

Another visitor to Western Canada was he Rev. W. A. Mehlenbacher, regional vangelism mission director. He discussed lans for evangelism missions in Langenurg and Saskatoon, Sask., and Barrhead, lta.

A NEW MISSION has been started by the merican Lutheran Church in Edmonton, lta. It is the second ALC church in the ty. United Lutherans are canvassing anther Edmonton area. A ULC mission deeloper has been called to Winnipeg, Man.

PASTORAL CHANGES have brought the Rev. ohn Kunkel to Rosenfeld, Man., where he as requested by the new Altona radio staon to preach for a Lutheran Sunday mornng service. The Rev. Otto Frank occupied ie vacancy left by Pastor Kunkel at Golden ike. The Rev. Alvin Querengesser, Winnieg, Man., has accepted a call to Hay Lakes, lta. The Rev. Edward Duesterhoeft, after ministry of more than a quarter of a cenry in his first parish at Leduc, has gone the Creston-Lister parish in British Coumbia. The Rev. Bert Zemke, Westlock, as transferred to Leduc. The Rev. Heinrich hielmann of Thalberg, Man., has moved to uncan, B. C.

ARIBBEAN SYNOD . . .

(Continued from page 33)

Marrero, has served the church faithfully r 45 years.

A number of ladies graced with their presce the men's fellowship banquet. They rced their way in at the point of a smile.

As President Roig pronounced the final Amen" of the order for the closing of nods it started raining heavily. It rained e whole afternoon and the next day, a ppy parenthesis in an unusually long ought. Said Pastor Harry Nuudi, of St. roix, Virgin Islands, as he waited for an portunity to go out to lunch:

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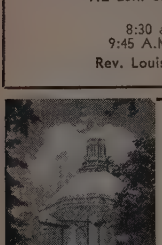

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—CHANGES OF PASTORATE—

MARYLAND

YODER, HAROLD M. From Good Shephe Church, Goldsboro, N. C. To directo Department of Institutional Ministry the Washington Federation of Churches

NEW JERSEY

CLAUS, CHARLES W. Seminarian. To Str ford-Clementon-Laurel Springs, Board American Missions.

DORKOF, KENNETH A. Seminarian. To Zi Church, Cartaret.

HANSON, EDWARD R. Seminarian. To S John's First Hungarian Church, Per Amboy.

LYNCH, PHILIP A. Seminarian. To St. Luk Church, Dunellen.

MIELZAREK, ROLF H. Seminarian. To Chri Church, Jersey City.

RIEKER, GEORGE W., JR. Seminarian. To S Mark's Church, Hackensack.

SCHEITLIN, GEORGE E. Seminarian. T Prince of Peace Church, Paramus.

SCHRUM, ALBERT A., JR. Seminarian. T Grace Church, Bayonne.

WUESTEFELD, GUSTAV A. Seminarian. T Sayreville, mission developer.

NEW YORK AND NEW ENGLAND

ANDERSON, ARTHUR L. Seminarian. T Brentwood, L. I., N. Y., mission develope

ASHBY, PAUL R. From St. Matthew Church, Shamokin Dam, Pa. To Wassa State School, N. Y., institutional chaplai

BOOMHOWER, WILLIAM. From Gile Church, Troy, N. Y. Retirement.

BRAU, HENRY A. Seminarian. To Prince Peace Church, Binghamton, N. Y.

ENDRUSCHAT, ROBERT W. Trinity Churc New Haven, Conn., assistant pastor. T pastor.

GIBBS, EDWARD C. Seminarian. To Inca nation Church, Brooklyn, N. Y., assista pastor.

GIBSON, CALDER A., II. Seminarian. T Christ Church, Wantagh, N. Y., assista pastor.

GREENTANER, ROGER W. Seminarian. T Redeemer Church, Rochester, N. Y., a sistant pastor.

HARTER, HAROLD J. From Resurrecti

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Newberry College, Newberry, S. C.
Roanoke College, Salem, Virginia
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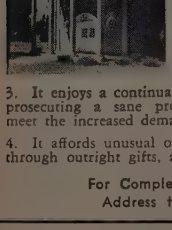

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CHANGES OF PASTORATE . . .

Church, Rochester, N. Y., assistant pasto
To St. John's Church, Canajoharie, N.

HEIN, EMIL A. From St. James' Churc
Brooklyn, N. Y. To St. Paul's Churc
Blossom, N. Y.

HENNIG, ARTHUR F. Seminarian. To S
John's Church, Lancaster, N. Y., assista
pastor.

HUND, HENRY J. Seminarian. To St. St
phen's Church, Hicksville, N. Y., assista
pastor.

RIEGER, RICHARD W. Seminarian. To S
Paul's Church, Fort Plain, N. Y.

SIEMANN, RICHARD W. Seminarian. To S
David's Church, Massapequa Park, N. Y
assistant pastor.

SWANSON, RICHARD A. Seminarian. To Goo
Shepherd Church, Roosevelt, N. Y., a
sistant pastor.

TRAUGOTT, JACK H. Seminarian. To S
John's Church, The Bronx, N. Y.

ZETZER, ALBERT. From St. Luke's Churc
Bay Shore, L. I., N. Y., and First Churc
Babylon, N. Y., supply pastor. To Fir
Church, Babylon, N. Y., pastor.

NORTH CAROLINA

ALLRAN, WAYNE S. Seminarian. To Chri
Church, East Spencer.

LOADHOLDT, DONALD. Seminarian. To Hol
Grove Church, Lexington.

RAMSEUR, FRED M. Seminarian. To S
Stephen's Church, Hickory.

RITCHIE, C. ROSS, JR. Seminarian. To Goo
Shepherd Church, Goldsboro.

RITCHIE, CARL L. Seminarian. To Mt. Ca
vary Church, Claremont.

SLICE, PAUL O. Seminarian. To St. Luke
Church, Bear Poplar.

TROUTMAN, ROBERT L. Seminarian. T
. Sharon Church, Gibsonville.

NORTHWEST

GABLE, WILLIAM H. From Holy Trini
Church, Tabor, Minn. Retirement.

GARTZ, ROBERT. Seminarian. To Reform
tion Church, Milwaukee, Wis., assista
pastor.

MISSIONARIES

ARRIVALS

SPRINGER, CHARLES. From India, May 1

610 Orchard Street, Toledo 9, Ohio.

DEPARTURES

LSOP, ALBERT. To Av. Cordova Sud 280, La Falda Cordova, Argentina, May 10.

URRENS, G. E. To Lutheran Mission, Monrovia, Liberia, West Africa. May 13.

DECEASED

DR. ROBERT B. WOLF, 87, pastor meritus of First Church, Colorado Springs, olo., died June 13 at Colorado Springs.

Dr. Wolf was a native of Center Hall, Pa., d a graduate of Gettysburg College and minary. He received honorary degrees om Midland College, Gettysburg College, d Colorado College.

Dr. Wolf served congregations in Eureka, d Kansas City, Kan., before assuming the olorado Springs pastorate which he served om 1910 until his retirement in 1948.

He was a president of the former Kansas nod and held the Rocky Mountain Synod esidency for three terms.

He is survived by his wife, the former imee Wakefield; one son, Col. Paul W. olf, Denver, and two grandchildren.

Funeral services were conducted June 18 First Church, Colorado Springs, by Synod esident John F. Futchs, Dr. Elmer W. arner, and Pastor William H. Goede. urial was at Colorado Springs.

MRS. FRANCES MAY SHIMER, nee ollet, 53, wife of the Rev. Charles Jerome himer, died at Bethlehem, Pa., May 30.

Mrs. Shimer was a native of Allentown, a. The Rev. Mr. Shimer is pastor of St. hn's Church, Penn Argyl, Pa.

In addition to her husband, Mrs. Shimer survived by her parents, Mr. and Mrs. arry Mollet; a sister, Mrs. Florence Hornrger, Allentown; and two brothers, Pierce, llentown, and Paul, Fullerton, Pa.

Funeral services were conducted at St. hn's Church, Penn Argyl, June 3, by Pasrs William E. Dennis, Earl R. Kreidler, d Phares G. Beer.

Burial was at Fairview Cemetery, Allenwn.

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IN CONCLUSION . . . . . .

IN THE LAST few years there has been quite a flurry of discussion about a change that is said to be occurring in American life. People don't think any more as individuals, but as parts of groups. A few leaders pull the strings, and most people respond automatically.

David Riesman went into this question in his popular book, *The Lonely Crowd.* William J. Whyte in a book still on the best-seller list, *The Organization Man,* described how young executives like to get safely inside some big company that thinks for them. They get along by conforming to the pattern of what's expected.

Twenty years ago Americans blamed this tendency toward herd-mindedness on Franklin Roosevelt. His critics said he taught people to depend on the government for everything. Now we can blame television. Millions of Americans, every evening, watch the same programs, and have nothing to talk about next day except their impressions of what they saw.

IT'S PROBABLY TRUE that there is a shift in the U.S. and Canada toward group behavior and away from individualism. The McCarthy episode was a chapter in this story. It showed all sorts of Americans running for cover in safe conformity to group opinion.

An individualist such as Arthur Miller (famous just now for being the husband of Marilyn Monroe) was found guilty of contempt of a U.S. Senate committee because his conscience wouldn't let him tell the senators all they wanted to know. The U.S. Supreme Court, which seems to be the only remaining hope of rugged individualists, decided in favor of freedom of conscience last month in the John T. Watkins case. Maybe that decision will apply to Miller too. But even the Supreme Court can't offset the tides of history.

As a nation grows older, things get organized in big patterns, and people have to conform. If you don't like your job in the telephone company, you can't move to Iowa and start a company of your own. Throughout most of history people have lived as parts of groups, conforming to the situation they have found around them.

There was only a brief period, of about the last 500 years (and only in western Europe and the young America) when people did things somewhat as they pleased. I suspect that this unusual period of individualism will be dated by historians from about 1450 to 1950—from the invention of printing to TV.

THE POINT that especially interests me is the effect of this new trend on the life of the church. The old Jewish faith was group-minded, but Christianity in its early days set millions of people free to be living souls before the eyes of their Creator. Then Christianity was regimented in the Roman Catholicism of the Middle Ages. It became a system of grace dispensed through the hierarchy.

Martin Luther broke through the system. He was the great rugged individualist. Protestantism for a long time has tried to keep up with his giant footsteps.

But as I see the special trains going through Philadelphia carrying ardent Christians to the Billy Graham meeting in New York day after day, I suspect that things are changing among Protestants. Let's go on with that part of the story in THE LUTHERAN next week.

—ELSON RUFF

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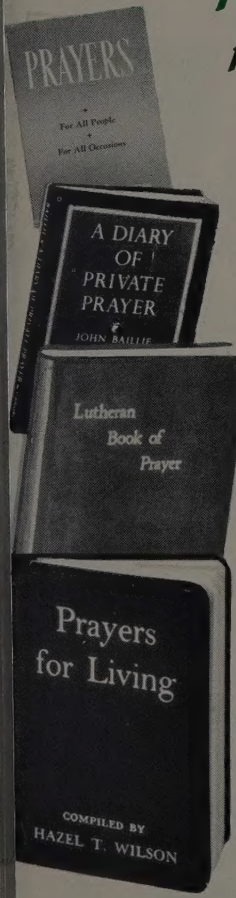

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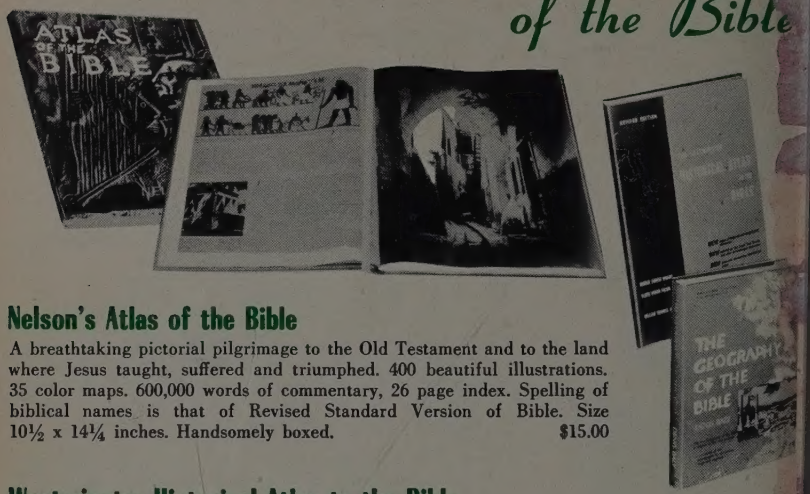

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